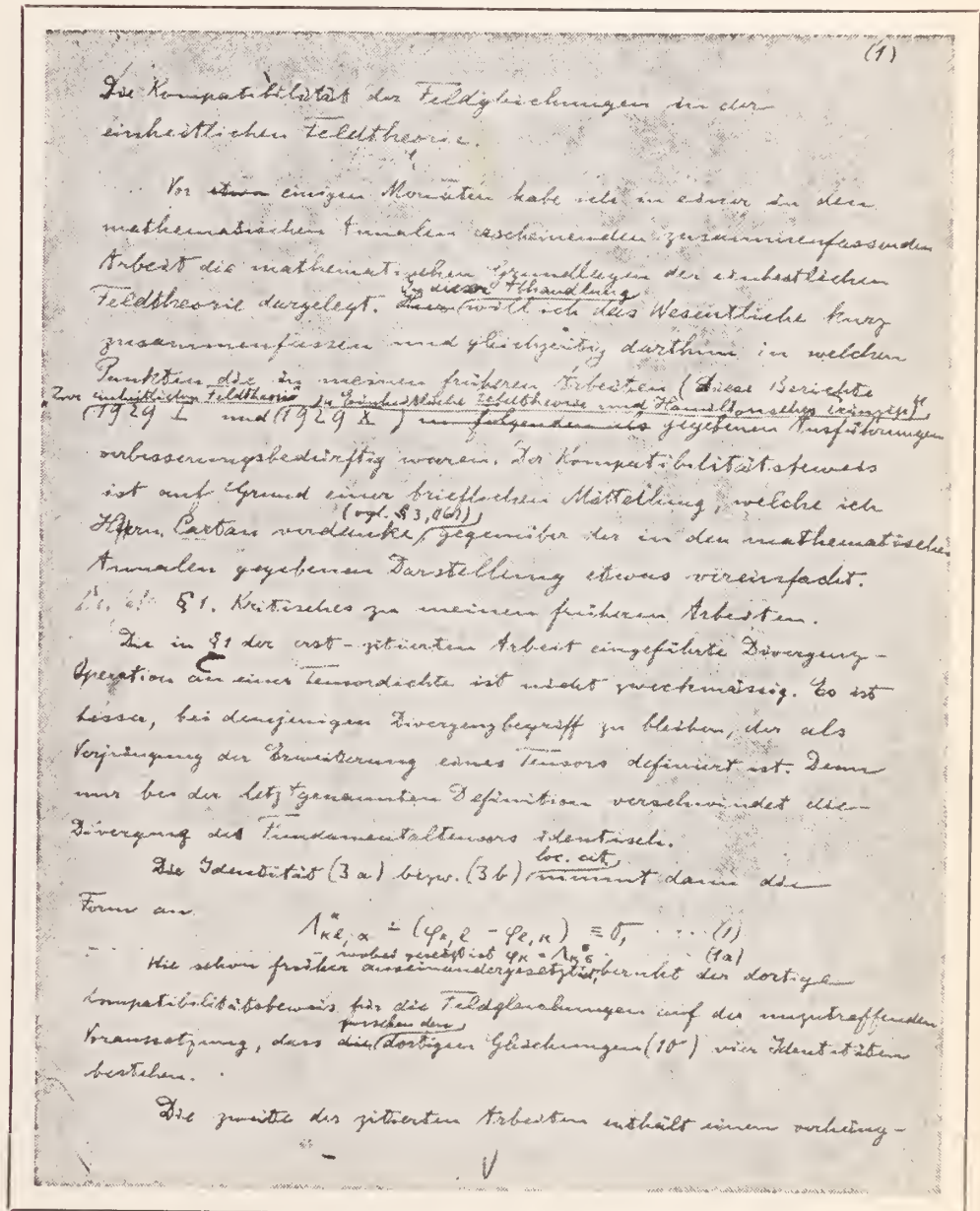


The Brooklyn Jewish Center Review

April, 1955

Prof. Einstein's gift to the Brooklyn Jewish Center . . . Opening page of an early manuscript of Prof. Einstein's lifework, the Field Theory, presented by the scientist to the Library of the Center at its opening.



THE LOSS OF ALBERT EINSTEIN

By WILLIAM I. SIEGEL

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THE LOSS OF ALBERT EINSTEIN

THERE is a physical law that nothing material in the universe is ever destroyed: the changes are those in form and substance only, but the sum total of matter remains eternally constant. It is fortunate for mankind that this law is at least partially true of men, who die physically but leave behind, for the benefit of posterity, the fruits of their living.

It is at the moment unthinkable and impossible of realization that Albert Einstein is lost to the world in which he played so great a part and to which he contributed so much. Over a period of more than three decades his name has been in the public mind with a regularity and prominence which exceeded that of any other figure not associated with government and its powers, or with the popular and glamorous arts. He was a man whose basic work lay in the cloistered seclusion of a study, remote from the places of power and the market place, and the other glamorous scenes where great reputations are achieved. His was a way of life in which the ordinary practitioner attains renown only among the few cognoscenti, the multitudes being totally oblivious of his very existence. Not so was it with Einstein. He was in the direct line of scientific descent with Copernicus, Galileo, and Newton; and yet these are but text-book names clouded with a mustiness rendering them unrecognizable and unknown to all but the merest few. Everyone, on the contrary, knows of Einstein. His name has become current in our language to the point where it is magnificently synonymous with genius extraordinary.

That genius, by changing men's concepts of the very constitution of the

universe, in response to formulae incomprehensible to all but a handful of scientists, has at the same time affected the entire course of man's present and future being. In the generations to come we shall in all likelihood employ machinery in ways, and for purposes which would have been impossible of conception, much less of realization, were it not for Einstein's atomic studies. If men will learn the arts of conciliation and patience sufficiently to prevent the use of atomic energy in war, then its employment in the ways of peace will become a blessing to humanity of a magnitude incomprehensible in prophecy. This manifestation of his genius, of which he hoped so greatly for the benefit of his fellow-men, can be vitiated, spoiled and distorted only by their stupidity.

The Brooklyn Jewish Center treasures among the most beautiful of its experiences Einstein's participation in the establishment of the Center's Library. This valuable department of our activities was created in protest against Hitler's Burning of the Books, and as an assertion of our share in the Hebrew tradition of the *Am Ha'Sefer*. To the great delight and honor of the Center, Einstein was present at the inaugural ceremonies and gave expression to his own basic fundamental philosophy concerning human relationships. He said: "A community is stabilized only to the extent of the justice, friendliness and trust upon which it is based. For that reason education leading towards moral action and feeling is more important to the flourishing and prospering community than education leading to knowledge and practical achievement. On the other hand, every

community based on hatred and enmity is predestined to decay; because, once the negative impulses of the human soul have strongly formed, they will, of necessity, burst forth in the people's daily lives, effecting a distrust of one for the other, so that in the end even unity towards an external, common goal becomes impossible and there results a complete destruction of the community."

This is the simple rule of Hillel: "What is hateful to thee, do not do unto others."

This writer was privileged a few months ago to visit Professor Einstein in his Princeton home and to speak with him for several hours of many things. It was an experience ever to be treasured. To drink a draught from the fountain of this man's wisdom and learning, and at the same time to be witness to his essential humility, friendliness and simple acceptance of his fellow human beings, was to find oneself immeasurably enriched. Our conversation ranged through topics of war and peace, law and literature, Zionism and Israel, down to some of the customs and tastes of the American masses (such as television and its fare) which Einstein found very quaint. The two hours which I spent with him sped by too quickly; and yet my departure was due to my own realization of propriety rather than Einstein's impatience. His was a perfect courtesy and hospitality.

All men of perception valued, indeed, revered Einstein's genius. All men of goodwill admired his courage, although others of reactionary bent hated his opinions. Those who knew him loved him for his character and his personality. But all felt his presence on the world's stage. Truly of him the world may say, in the words of Shakespeare:

"He was a man, take him for all in all, I shall not look upon his like again."

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"JUST BETWEEN OURSELVES"

"בינינו לבין עצמינו"

An Intimate Chat Between Rabbi and Reader

A Time For a Jewish Renaissance in America

I RECENTLY returned from a speaking tour, sponsored by the United Synagogue of America, during which I visited a number of distant communities. I addressed audiences in Los Angeles, Palm Springs, Dallas, San Antonio and Houston. I also visited and met with Rabbis and lay leaders of other cities, such as Tuscon, Austin and New Orleans. It gave me an insight into the development of Jewish life outside of New York, which is so essential for those who are concerned with the future of Jewish religious life in this country. We are apt to judge American Jewish life—especially our religious life—from what we see and observe in the thickly-populated Jewish sections in New York or its environs. Here religious life is still influenced—and we may say governed—by the large immigrant class that still carries with it the Jewish ways of the old world.

But in these distant sections of the country you see very few recently-arrived Jews. The overwhelming majority are American born and American schooled. The older Jews who are there seem to be content to leave the leadership and the direction of the religious life to the younger men and women. And these are not at all troubled by some of the problems and discussions which arouse so much heat in Manhattan and Brooklyn. I wanted to discuss with some of the groups the problems which arose from the new provision proposed by the Jewish Theological Seminary and the Rabbinical Assembly of America to be incorporated in the *ketubah*, or Marriage Contract. But these problems had no meaning to them—if the Rabbis proposed it, then it must be necessary and accepted. They were not concerned with the strong objections raised by certain groups in New York. These groups were alien to their thinking. I had to laugh when I was frequently asked in the different cities if it was really true that in a certain section in Brooklyn (referring

to Williamsburg) an entire community had settled, whose members resembled in dress, thought and mode of living, the Jews of the little villages in East European lands of a century ago. "Is it true?" they kept asking, "that the little boys wear ear locks, that men close their eyes when a woman happens to pass them?" They could not conceive such a way of life—it was ages removed from what they see and know.

And so you see Jewish life as it is developing in the atmosphere of America itself, uninfluenced by the pressure of those who are anxious to transplant the life of the East European communities before these were destroyed.

In observing this evolving Jewish life one is reminded of a Rabbinic description of the world in the early stages of creation, or *v'choscheb boyu b'arumiyob*—"light and darkness were intermingled, mixed together."

There are many signs of light emerging in all these Jewish communities. One notes everywhere a desire in the part of practically every Jew to want to belong. Whereas years ago you had to plead with a Jew and actually cajole him to join a congregation or to become affiliated with some Jewish group, today no persuasion and no pleading is necessary. Every congregation boasts of a record membership. It is only a question as to which congregation—Conservative, Reform, or Orthodox—a Jew should join. But almost every Jew feels that he must be part of some Jewish congregation.

What is characteristic is the sense of pride that the Jews have in the beautiful new synagogues they have erected. Everywhere, a new synagogue has either just been erected or is in the process of being built. And all are architecturally beautiful and magnificent. Even in a small city like Palm Springs, where there are no more than 300 Jews, you see an imposing new Synagogue of charm and beauty, erected at a cost of almost a

quarter of million dollars. Jews seem to feel the primacy of the Synagogue in Jewish life, that it is the symbol of their spiritual existence. And attendance at the Friday night services, I found, was of a much higher average than we find in the synagogues of Manhattan or Brooklyn.

This is the light that is reflected in all these communities. But there is also darkness intermingling with the rays of light. There seems to be an attitude that synagogue affiliation, or at best, attendance at the Friday night service, is all that is required for a Jewish life.

The Sabbath morning services are poorly attended—in some instances just a *minyan* or two. Fortunately, there are Bar Mitzvahs, and these help to bring the relatives and friends to the service. But this is only a transient attendance; it does not add strength to the Sabbath.

Even at the Friday night services it is pitiful to note how unfamiliar the Hebrew prayers are to so many of the worshippers. The Rabbis are forced to substitute more and more of the English renderings of the prayers in order to get a response from the congregants. It is hard to believe how unfamiliar the Hebrew text has become to so many of our men and women, the result of the neglect of the older generation to give their sons and daughters a good Jewish education.

It is encouraging, however, to see how anxious these same men and women are that their children should grow up with an appreciation and an understanding of their cultural heritage. But here again they do not understand that such knowledge requires time and sacrifice. The Sunday Schools are filled to capacity, but the daily sessions attract only a small percentage of the children. This, to our shame, is true also of many congregations in greater New York. It is a *makat medinah*, a sore spot in every section of

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ISRAEL AND PEACE—THE ONE SOLUTION

By WILLIAM I. SIEGEL

ON APRIL 27, 1948, a two-thousand year-old epoch in the history of the Jewish people came to an end. The age-old repetition of the Passover prayer, "L'shonah Haba B'Yerushalayem," met fulfillment in the establishment of the State of Israel and the beginning of a period of glorious progress in our history. Nowhere else in the record of human fortunes had there ever been so dramatic a reversal of a people's lot. In the fifteen years just immediately preceding the creation of the State, the Jewish people had suffered under Hitler and his mad policies of extermination and genocide the loss of six million of the fold, and had seemed to be on the brink of almost total annihilation. Then suddenly, miraculously, and as a supreme example of unquenchable determination and indestructible persistence, the victims triumphed in the very moment, almost, of the persecutor's downfall and disappearance.

If this were a completely sane world, motivated only by considerations of historic equity, the promise which began in 1948 would today be even further along the path of progress than the notable success which the Israelis have managed to achieve in all fields of national endeavor. But it is, unfortunately, a world in which *welt politik* is still the principal concern of great powers. It is a world in which statesmen give lip-service to the phrases of justice and equity, while at the same moment they connive at practices which violate all considerations of equity and justice. The contemporary history of Israel is an outstanding example of this dichotomy. Her success in the war of liberation imposed upon Egypt and her allies, the unwilling execution of an armistice. Every consideration of world peace and of the welfare of the Arab peoples, as well as of Israel, dictated the early translation of this armistice into a permanent peace. The international machinery existed for the implementation of such a peace treaty through the offices and powers of the United Nations. No one has expressed the faintest doubt of Israel's willingness to conclude such a peace with her foes. And yet, solely because it suited the class interests of a minute minority among the Arab nations to hamper and hinder, and in plan at least, to destroy Israel, none of these tremend-

ously effective forces have been brought into play upon the Arab governments to compel a peace.

On the contrary, the whole moral influence of the United Nations has been laid heavily, adversely and unjustly upon Israel; and if this be too stringent a judgment on that organization, then certainly it is accurate and fair to say that such has been the result of its procedures. In the matter, for instance, of border forays: the statistics of the United Nations itself, gathered through its Mixed Armistice Commission, prove that the Egyptians, in far greater number than the Israelis, have initiated such tactics. Yet, it has been Israel which has been most severely condemned by the Security Council.

The crux of the entire situation lies in either the inability or the unwillingness of the United Nations to compel upon the Arabs the making of a peace for which Israel has pleaded and given every guarantee of its willingness to conclude. No arguments have been cited which exempt the United Nations from a much stronger effort in this direction than has yet been evidenced. It may be—certainly it has been argued—that the United Nations cannot compel a sovereign nation to make peace. It has also been weakly claimed that that body has no police force to enforce obedience to its decrees. But there are other means at its command: trade sanctions, diplomatic representation, etc. And if it be suggested that this lies not within the jurisdiction of the United Nations, but within the competence of its individual members, then we answer: why not? Peace is the concern of all nations and of all peoples; and if the price of peace be the condemnation of an aggressor by any means short of war, then certainly it should be paid without quibbling. Substance and reality, and not form, should be the determinative factors.

In fine, the time has, beyond question, come when a peace conference among Israel and its adversaries is the *sine qua non* for the prevention in the Near East of an increasingly bitter conflict which

may set off a world war. A minor incident at Sarajevo had its awful sequel of World War I. New history is often written in terms of old patterns. It is incredible that sixty nations, united in effort and concerted in purpose, cannot compel by persuasion a fractional minority to sit around a table. If this tremendous aggregate of international resource cannot be used for a purpose, the desirability of which is admitted by all except one of the belligerents, then truly the world has fallen on evil days. We refuse to believe that such is the case, and are forced to conclude, no matter how reluctantly, that the status quo results from other and even less worthy reasons. Whether these be Saudian oil, or Egypt's geography along the Suez Canal, is immaterial. What is precisely plain is the end result. Little people die for no good reasons; a struggling nation, which has within itself the capacity for great contributions to world welfare, is compelled to devote important resources, not to the arts of peace in which its skills can be pre-eminent, but to the mere needs of physical survival. A region which could become almost literally overnight fertile and blooming, and a blessing to millions who now know only poverty and disease, is kept sterile, unproductive and ravaged because of the scheming of politicians seeking, not the wellbeing of their own peoples, but the perpetuation of their personal privileges.

It is of course not for us to determine for the Israeli government what its present overtures should be, but it is not inappropriate, or unseemly, that a suggestion be offered. The one item which the Western world views with any pro-Arab sympathy is that of the Arab refugees from Palestine. While it is unthinkable that Israel should be required to accept within its body politic almost a million hostile inhabitants, and while Israel can never consent to such a solution to the problem, its government might well consider, and firmly offer, a major contribution towards the resettlement of these

(Continued on page 22)

What happens to Germany is of vital concern to all of us, Jew and non-Jew alike, for influences from that unhappy country may spread to the lands that cluster around it, and to the far beyond, as it has in the dark past. Dr. Werner, an Austrian who has established himself in his adopted country as an outstanding journalist and critic, reviews present-day Germany ten years after the Nazis came to their doom and reveals significant signs of the future.

The Editor.

TEN years ago, there was nothing to foreshadow or predict the puzzling Germany of 1955. By the spring of 1945 all major German cities had been the target of air raids that pulverized factories and railroads and damaged dwellings. By V-E Day, the Reich's food supplies had been exhausted, and even optimistic observers were convinced that the country was *kaput*. Morally bankrupt after twelve years of history's most despicable regime, economically shattered, ringed about by nations with every reason to hate the Germans, the VATERLAND appeared to us as a refuse heap, a danger to the health of the European nations.

Today we have not one but two powerful Germanies, each bristling with activity. There is the Bonn Republic, whose phenomenal economic recovery is so widely known in the U. S. A. that little need be said on the subject. To give one example, West Germany's automobile industry expects to roll out more than 800,000 new vehicles in 1955, and to challenge Great Britain's leading position by 1956. Western Germans everywhere are building new homes, buying furniture, books, paintings, refrigerators, television sets, cars, in such quantities that it is hard to believe this boom is taking place in a country defeated in history's most ferocious struggle.

I have myself paid three visits to Western Germany and can testify to the amazing and unparalleled recovery of this part of Germany. By contrast, my knowledge of conditions in the smaller, Eastern sector of Germany, which is under Communist rule, is based on reading, and on conversations with fellow-journalists who have been there. Here,

An Appraisal of Germany of Today and its Possible Influence

TEN YEARS AFTER HITLER

By ALFRED WERNER

too, enormous progress has been made; the factories of industrial Saxony are working again at full-speed; Leipzig, Dresden, Magdeburg, and other badly-damaged cities are being rebuilt. If there is little luxury and fast living in this Soviet-controlled territory, the average worker seems to have no reason for grumbling if he is ready to put up with the thought-control imposed on all citizens by the monolithic Marxist state.

Yet it is not enough to acknowledge these facts, for behind the vast rows of rebuilt houses in the East and West lurk demons of destruction. A nation can be divided into two political units without necessarily constituting a threat to world peace—vide Ireland. A nation may be able to go through a long period of moral insanity and yet succeed in keeping to the day of deliverance from totalitarian horror its essential qualities intact—vide Italy. But the case of Germany is different.

Central Europe is still an area of unrest; the German nation has not yet been "cured" of the malaise that is differently termed by different political analysts: Teutonism, Prussianism, authoritarianism, or simply chauvinism. Only the smug or the naive can repeat the mistake of the Western powers in the mid-twenties—the trusting acceptance of Gustav Stresemann's Weimar Republic as a bulwark of democracy, as if sixty million people had undergone a complete transformation on the day the Kaiser fled and an anti-war government was set up. Unfortunately, such gullible persons can again be found in many places: on Capitol Hill, in newspaper offices, in the headquarters of various political and educational institutions. To think that all the Western Germans are trustworthy friends who will, unflinchingly, help the U. S. A. defend Free Europe against Communist aggression, is sheer wishful thinking; so is the notion that all residents of East Germany are malcontents, eager to overthrow the Communist re-

gime and join the West. It is suicidal to ignore the neo-Nazi groups because, for the time being, they refrain from overt action, and it is equally dangerous to overlook the thousands of decent, truly anti-militaristic, anti-Fascist, anti-Communist Germans who, during the past decade, have been working hard to re-educate their fellow-Germans, to revitalize the heritage of Kant, Herder, Lessing, Goethe, Schiller, and the Humboldts.

Much of the political bungling and fumbling can be traced to lack of historical knowledge, much also to forgetfulness. People are apt to forget, not only the atrocities committed by the Nazis, but also the proposals made during or immediately after the war for the purpose of changing the social, economic, and political patterns of Germany. To understand the present, it should be profitable to delve into the not so remote past, the years 1943-45 when the wise, and not so wise, in the West were devoting their energies to the question, "What to do with Germany?"

II

Modern penologists no longer adhere to Cesare Lombroso's theory of the criminal as a sub-human anthropological freak, doomed by his very inheritance to a criminal career. They believe that not only is there no such thing as a criminal physical type, but there is not even a criminal mentality. Hence, they do not wish "to make the punishment fit the crime," like the Mikado of the Gilbert and Sullivan operetta, but prefer to make the punishment fit the criminal. If possible, they will try to rehabilitate and return him to society without the application of unnecessary harshness, considering the criminal a victim of circumstances rather than an intrinsically evil being.

The Germans of 1933 were divided into three groups: a small nucleus of

power-drunk maniacs, about whose psychopathic nature there no longer can be any doubt; the millions who "criminally" voted for Hitler, and the millions who were against him. It is important to recall today that as late as March 5, 1933, several weeks after Hitler had been appointed Chancellor, the German voter, by 56.1% of all the votes cast, rejected National Socialism, and that already uncounted thousands who would have voted against Hitler, had been murdered by Storm Troopers, put behind bars, or simply prevented by force from entering the voting booths. To obtain a working majority in the parliament, Hitler had to outlaw and jail the opposition. As late as November 12, 1933, almost three and a half million dared to defy Hitler in a "secret" plebiscite. Furthermore, it would be both unfair and politically stupid to forget those Germans—allegedly a million—who, in the twelve years of the Nazi regime, were arrested by the Gestapo for anti-Nazi activities, and those who paid with their lives for their attempts to assassinate Hitler.

I mention these facts not to "white-wash" the Germans, but to draw attention to the blunders made by the Western powers in the past decade when they forfeited the opportunity of making good use of millions of allies. It is true that such excellent men as Heuss and Adenauer, who have impeccable anti-Nazi records, have been helped to rise to power—but the search for capable and trustworthy men of the center and moderate left to fill judgeships, teaching positions, and administrative jobs was abandoned. Nor was a serious endeavor made to re-educate and rehabilitate those millions of Germans who voted for Hitler in 1933 simply because they were fed up with conditions in Germany and were longing for a change, not realizing that by endorsing Nazism they were choosing the devil instead of a more moderate alternative.

When we poured millions and millions of dollars into Western Germany, we ignored the Biblical warning that man does not live by bread alone; the dollars bought or produced food, but could not furnish the spiritually starved German masses with the kind of faith that would have raised them from the lethargy into

which they had sunk after the initial pro-Hitler enthusiasm had cooled off. What we have now in the Bonn Republic is a large grey mass of physically contented, politically indifferent people who, automatically and without ardor, go to the polls to vote for one of the three or

four major parties, but otherwise do not bother with politics. There is also a minority of convinced pacifists and democrats, including clergymen, writers, artists, students, labor leaders, and even a few military men, who are trying hard to awaken their compatriots to their

"Rabbi" Rabb, Eisenhower Advisor

By BEINISH EPSTEIN

In the investigations and discussions arising out of the State Department's dismissal of Edward J. Corsi as the expediter of the admission of refugee-immigrants to this country, the name of Maxwell M. Rabb has been frequently mentioned as a supporter of Mr. Corsi. Mr. Rabb is known as a White House advisor on minority problems. The following is a brief outline of his career.

MAXWELL M. RABB is distinguished from previous high officials in the White House by his specific Jewish folk-traits and traditional upbringing, a result of the education and training he received at his father's home. His parents were immigrants from East Europe, his father coming from Austria and his mother from Lithuania. They arrived in the early nineties and were married here. Solomon Rabb was a well-to-do business man with an ambition to give his children the maximum of opportunities. He was active in the "Kehilath Israel Synagogue" and interested in Jewish charitable and communal problems.

Maxwell was born in 1910, studied first at Harvard College from which he was graduated in 1932, and later at Harvard Law School from which he was graduated in 1935. He attended the Hebrew School of the "Kehilath Israel" for five years. He speaks with nostalgia of the Sabbath atmosphere at his parents' home on Friday evenings, when the whole family—children and grandchildren, together with invited guests (mostly students from Boston and Harvard Universities)—assembled at the Rabb house. Even now, twelve years after the departure of the parents, the Rabb children maintain the traditional Friday evening custom for the whole family.

Rabb began his political career a year after graduating from Harvard Law

School. He became active in the Republican Party, and in 1937 was appointed Secretary to then Senator Henry Cabot Lodge, Jr., now head of the American delegation to the United Nations. Later he became Secretary to Sinclair Weeks, the present Secretary of Commerce, when Weeks was United States Senator from Massachusetts. In World War II he enlisted in the Navy and served as a lieutenant. After the war he became legislative assistant to Secretary of the Navy James Forrestal.

Together with Senator Lodge, Maxwell Rabb was one of the first to work for the nomination of General Eisenhower as Republican candidate for President. After the election, when Eisenhower appointed Governor Sherman Adams, of New Hampshire, as presidential assistant, he chose Rabb as Sherman's chief assistant. Later he elevated him to a higher rank, as assistant to his Counsel, Bernard Shanley. While this is Rabb's official title, in actuality the scope of his work is very wide, covering almost all departments in the White House.

Earlier, as an assistant to Sherman Adams, Rabb was a "trouble shooter" for the President. He was entrusted with especially complicated missions. Thus it was Rabb who led the strategy in Congress for Eisenhower's Immigration Bill, which made possible for 214,000 new immigrants to enter the United States. The Immigration opponents in the Senate fought stubbornly against this measure, directing their attacks also against Maxwell Rabb. One of them, Senator Welker of Idaho, threw at him the epithet, "Rabbi Rabb." However, Rabb's tactful handling of the problem overcame the opposition and the Immigration Bill was adopted. Senator Welker himself came afterwards to Mr. Rabb at the White House to apologize for an unguarded remark.

political responsibilities. The number of Communist party members is negligible in Western Germany, but there exists a core of Nazi diehards who know what they want, though they are as yet divided over the ways and means. Those of them who desecrate Jewish cemeteries or publicly sing the Horst Wessel Song in defiance of the law are the less dangerous. A far worse element is composed of those "respectable" Nazis who avoid stupid neo-Nazi activities and, instead, firmly dig themselves into key posts in the Federal and State Governments, the civil service, the radio networks and elsewhere. Notorious anti-Semites and Nazi bigshots with reprehensible records are to be found in the Foreign Office, in the Education Department, and—one is almost inclined to say, "Of course"—among the diplomats and consuls serving German interests abroad.

I do not think that either President Heuss or Chancellor Adenauer is particularly pleased with this state of affairs, but they put up with it. Even Lincoln, possibly the wisest and most ethical statesman the world has ever seen, was forced to make compromises, and Dr. Adenauer, Bonn's eighty-year-old "strong man," is far from being a Lincoln. The complete house-cleaning should have been made, with the help of the Allies, in 1945; today there are more urgent problems, or so the Germans prefer to think. There is the miraculous boom, providing everybody—or at least the upper level—with a rare opportunity to enrich themselves. There is the West-East conflict, the problem of a German army, the split of Germany into a Western and an Eastern part, the threat of world Communism. Bonn does not ask embarrassing questions, such as—"Have you ever been an active member of the Nazi party?" or "Do you believe in democracy?" It makes use of people, if they have special skills. And the Communists in Eastern Germany do not act differently: they haven't chosen notorious Nazi generals to lead the *Volksarmee* without requiring a show of Marxist convictions.

Under these circumstances, it is very important for those who do not agree with Machiavelli to demand that more attention be paid to the frustrated minority that continues to fight for de-

A CODE FOR PHYSICIANS

By MAIMONIDES

The world is noting the 750th anniversary of the death of the great sage, Maimonides, who was also a physician. The "Inter-Mountain Jewish News," of Denver, contributed to the occasion by publishing a translation of Maimonides' celebrated Code for doctors. We reprint it below.

○ GOD, Thou hast formed the body of man with infinite goodness; Thou hast united in him innumerable forces incessantly at work like so many instruments, so as to preserve in its entirety this beautiful house containing his immortal soul and these forces act with all the order, concord and harmony imaginable. But if weakness or violent passion disturb this harmony, these forces act against one another and the body returns to the dust whence it came. Thou sendest then to man Thy messengers, the diseases, which announce the approach of danger and bid him prepare to overcome them.

The Eternal Providence has appointed me to watch over the life and health of Thy creatures. May the love of my art actuate me at all times. May neither avarice, or miserliness, nor the thirst for glory or a great reputation engage my mind; for, enemies of truth and philanthropy, they could easily deceive me and

make me forgetful of my lofty aim of doing good to Thy children.

Endow me with strength of heart and mind, so that both may be ready to serve the rich and the poor, the good and the wicked, friend and enemy, and that I may never see the patient else but a fellow-creature in pain.

If physicians more learned than I wish to counsel me, inspire me with confidence in and obedience toward the recognition of them, for the study of the science is great. It is not given to one alone to see all that others see.

May I be moderate in everything except in the knowledge of this science; so far as it is concerned, may I be insatiable; grant me the strength and opportunity always to correct what I have acquired, always to extend its domain; for knowledge is boundless and the spirit of man can also extend indefinitely, daily to enrich itself with new acquisitions. Today he can discover his errors of yesterday, and tomorrow he may obtain new light on what he thinks himself sure of today.

O God, Thou hast appointed me to watch over the life and death of Thy creatures; here am I ready for my vocation. Amen.

—From the *Denver Inter-Mountain Jewish News*.

cency in political affairs. A couple of years ago the Reverend Peter Levinson, then rabbi of the Berlin Jewish community, appealed to his fellow-Jews all over the world to "help further the progressive forces in Germany," and to "recognize, appreciate and even to reward those Germans who are fighting against resurgent anti-Semitism and nationalism." The rabbi, himself of German origin, was bold enough to charge bluntly that the Allies had lost the support of many decent Germans because of the West's support of rightist groups, including Nazi-line intellectuals. Thereupon, Levinson was attacked by those extremists amongst ourselves for whom every German is, *eo ipso*, a Nazi.

Almost simultaneously, the press carried the story of Martin Buber's acceptance of the Goethe Prize awarded to him by the University of Hamburg. Though he donated the cash to charitable organizations, Buber was rebuked by many who held that a Jew should have refused to accept any honors from a nation that had murdered six million of his co-religionists. Professor Buber replied frankly, as is his habit: he had accepted the award because he knew that those who wished to honor him had nothing in common with the Hitler gang: "Under these circumstances," he explained, "the question which the award of the prize and the motivation for the award posed for me was simply this: whether through an in-

transigent refusal I should declare to the fighters for humanity that I cast them together with their adversaries and even with the mass-murderers themselves, and thereby reject them, or rather, I should, through accepting, recognize and strengthen them in their struggle."

Both the Berlin rabbi and the Hebrew University scholar acted courageously. I fully agree with those who consider it shameful that the Germans sent a Nazi party member to this country to conduct the Berlin Philharmonic Orchestra when conductors of equal stature and with clean records were available, but I cannot side with those who have attacked Buber for shaking hands with any Germans—anti-Nazis or non-Nazis. Politics must not be controlled solely by sentiments, or, what is worse, by *resentments*. For the last two thousand years it has been the tragic fate of the decent German group to be lumped together always with the "Huns," the "Boches," or the "Nazis." In the short-lived Weimar era, even truly democratic statesmen got nowhere in their endeavors to make a lasting peace with their neighbors. They were constantly suspected of being "Huns." What the philosopher Nietzsche wrote nearly seventy years ago apparently still holds true: "The profound and icy mistrust which the German arouses whenever he gets power into his hands is the aftermath of that vast and horrible fear with which for long centuries Europe dreaded the wrath of the Teutonic blond beasts." Ironically, the Western powers were willing to grant nearly everything to Hitler that they had refused to the good German Ebert.

III

I have good friends in Germany, staunch democrats, who are far less optimistic about the developments in their country than are our legislators in Washington. They are not deceived by such apparent signs of stability and political maturity as the German-Israeli Restitution Agreement, or the failure of the radical parties of the left and the right to gain seats in the Parliament. Nor do they think that the economic prosperity of Western Germany will last forever. They fear that, once the boom will subside, radicalism to the left and the right will increase rapidly, as it increased after the crash of 1929.

The unfortunate division of Germany into two states is liable to threaten world peace, as do the two Koreas, and the Vietnam-Vietminh solution. Oddly, the Social Democrats are the most ardent champions of Germany unity at practically any price, although they ought to know by now that the Communists' price would be nothing less than a surrender of Western Germany's sovereignty and acceptance of the Soviet system, thereby spelling suicide for the Social Democratic party. It is easy for Socialist demonstrators to carry banners reading: "We don't want to die for dollars or rubles," and to reject Germany's rearmament. But are these demonstrators so naive as to think that Moscow would permit reunification of the country for a price less than the Germans' willingness to "die for rubles?"

Chauvinism, now at a relatively low ebb in the Bonn Republic, is being nourished artificially by the Eastern Germans. It is no coincidence that the Communists have started to restore Potsdam, the shrine of Prussianism, to what it was in the days of King Frederick William I, and that their newspaper editorials frequently mention Bismarck's emphasis on friendship with Russia as the keystone of his policy. While Prussianism is officially frowned on in the predominantly Catholic Bonn Republic, it is being resuscitated in Communist Germany, where the names of the famous generals, Bluecher, Clausewitz, Scharnhorst, York, are, once again, mentioned with reverence. But the Communists do not limit themselves to ideological manoeuvres. Like the "Earl King" in Goethe's ballad, they let their suave line, "Ich liebe dich, mich reizt deine schoene Gestalt," to be followed with an unveiled threat: "Und bist du nicht willig, dann brauch ich Gewalt!" The President of the East Berlin parliament has already voiced the warning that, if the Adenauer regime stubbornly clings to its course, the result will be the outbreak of civil war in Germany.

Such a conflict would inevitably lead to a world war. Prior to that event, the neo-Nazi elements could be expected to build up whatever strength they could muster. Now they even have the Fuehrer they lacked in the past decade. He is Otto Strasser, who was one of the most

powerful men in the Nazi Party before his break with Hitler, and who has recently returned to Germany from his Canadian exile to overthrow the Adenauer regime, as he bluntly explained to reporters. Strasser may not have the magnetic personality of a Lenin, but we are, nevertheless, reminded of that day in 1917 when the Bolshevik leader, from his exile in Switzerland managed to reach Russia to detonate the revolution. The Adenauer government is as eager to see the troublemaker back in Germany, as the Provisional Government of Russia was to welcome the return of Lenin. Strasser has tried repeatedly to gain permission to return to his native country. Finally, the Administrative Court of the German state, North Rhineland-Westphalia, ruled that the Bonn Federal Ministry of Interior was compelled under the West German Constitution to restore citizenship to him. Rudolf von Schoenfeld, counsel for Bonn, failed to impress the judges by warning them that Strasser's return to Germany would create a boom for neo-Nazism.

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Strausser broke with Hitler, but remained a Nazi. Between 1933 and 1945 he tried to sell his knowledge of conditions in the Inner Sanctum of Nazism to various European governments anxious to stem the Nazi tide. After the war, the Nova Scotia exile was instrumental in founding, through several of his lieutenants in Germany, a "League for German Revival," which was for a time quite successful in the State of North Rhineland-Westphalia. This League was aided in its efforts by an affiliated "Association of Friends of Otto Strasser." A prolific writer, Strasser expounded his newest political philosophy, Solidarism, in books and pamphlets. He clamored for a united Germany, reaching from Aachen to Beuthen (now part of Polish-occupied Silesia), from the Memel (now Russian) to the Saar (now French). Alsace-Lorraine would go back to Germany, while the Sudetenlands and Austria could decide by a plebiscite whether they wanted to join Germany. One hundred German divisions were to be raised, but only for the defense of the Fatherland. In the next war, Germany was to be a neutral bystander, watching the fight between East and West: "We shall rejoice at the spectacle of their internecine quarrels, of

their weakening themselves by cutting each other's throat. . . . This will . . . strengthen Germany. We shall speak Russian in the East, English in the West, but deep in our hearts we shall remain Germans. Every tactical expedient to achieve this end will be justified."

Strasser's headquarters are in the Rhineland, but he has trustworthy allies in Southern Germany. For today Bavaria offers an asylum to "former" Eastern European collaborators of Hitler who flagrantly misuse her hospitality by plotting with "former" Nazis against the democratic Bonn Republic. These Fascist Poles, Ukrainians, Lithuanians, Roumanians and others hold conventions, publish newspapers, and manage to obtain help from the ex-subordinates of war-criminal Alfred Rosenberg who bored their way into Bonn's Foreign Ministry.

How history repeats itself! Thirty-five years ago East Europeans with similar Fascist and anti-Semitic tendencies were drawn to Munich more than to any other German city. They were noisier, and more aggressive than those fugitives from Bolshevism who held socialist or democratic views. The most notorious of these anti-democrats was Alfred Rosenberg, an Estonian, who, despite his German name, was of partly Slav origin and spoke Russian as well as he did German. Upon his arrival in Munich, Rosenberg immediately called on the Ukrainian General Skoropadski, president of the White Russian Action Committee, in which Tsarist agitators were banded together. The German-appointed governor of the Ukraine in 1918, Skoropadski had hoped to establish an independent Ukrainian state under the protection of the German Empire. Skoropadski put Rosenberg in touch with the fledgeling Nazi movement.

Another White Russian, General Biskupski, was one of the principal financial supporters of the *Voelkischer Beobachter*, the Nazi paper, which in 1923 came under the editorship of Rosenberg, the "Father of the ideology of the Third Reich." From Russia, Rosenberg had brought a copy of "The Protocols of the Wise Men of Zion," a violently anti-Semitic pamphlet concocted by several Tsarist propagandists, and, from about 1919, circulated it in the Reich in a

German version. The Nazis received substantial support from other Baltic refugees, especially from several wealthy titled ladies who were among the earliest backers of Hitler.

I was reminded of all this when a couple of years ago I visited Munich and heard lurid stories about the subversive activities of the very large and apparently financially well-heeled Eastern European group. To what extent they have been able to seduce and poison politically naive Bavarians I was unable to find out. But I could very well understand the anxiety of my friends in Munich who wondered whether the city

on the Isar River, still beautiful despite all bombardments, might not, in the "fifties," once again be what it was in the early years of the unfortunate Weimar Republic, namely, its "Hauptstadt der Bewegung," and thus the cradle of a renewed Nazi movement. Similarly, I can sympathize with those Rhinelanders who view the return of Strasser with apprehension. In the present boom, he is not likely to convert a great many Germans to his ideology, but he may cause many headaches for the German democrats whenever this prosperity should give way.

COPPER AND IRON MINING IN ISRAEL

By ABRAHAM DOR

Chief Engineer, Israel Mining Industries, Ltd.

DEVELOPMENT of Israel's metallurgical industry will receive fresh impetus when current plans to start copper and iron production, based on local raw materials, are implemented.

Israel's metal industry today consists mostly of workshops and factories that transform scrap metal and primary and semi-fabricated metal products into bars, pipes, castings, machined parts, and finished metal goods.

Copper production is to be based on copper ore deposits in the Timna Valley, north of the Red Sea port of Eilat, where this metal was mined in King Solomon's times. Recent exploration has disclosed extensive, valuable deposits of copper silicate and copper phosphate.

Thus far the deposits have been proved in an area covering some 200 acres.

Preliminary estimates indicate that more than 3,000,000 tons of ore (45,000 tons of copper) could economically be extracted by open cast methods. This total could be raised to 8,000,000 tons of ore (120,000 tons of copper).

Extensive tests carried out in Israel, Europe and the U. S. show that the copper recovery from Timna ores would reach reasonable values.

The Israel Government has prepared a detailed project for a plant with a capacity of 4,000 to 5,000 tons a year, although, on the basis of available reserves,

a plant with three times that capacity appears justified.

Deposits of iron ore discovered thus far in the Negev show insufficient iron content to warrant economical exploitation. However, those being explored in Galilee look very promising both with regard to quantity and quality.

Israel's annual requirements of pig iron are estimated at 50,000 tons, including 5,000 tons for local iron and steel foundries. It is planned to establish a steel-melting plant, with two open-hearth furnaces, for the production of about 70,000 tons of steel ingots a year.

The pig iron required for this plant would be derived from pyrite ashes, available locally from the manufacture of sulphuric acid at the Fertilizers & Chemicals Ltd. plant in Haifa. At its present rate of production, the company could make available each year some 45,000 tons of pyrite ashes containing nearly 30,000 tons of iron. To produce the 50,000 tons of pig iron needed in Israel, additional quantities of imported raw materials or local ores would be needed.

Depending on the kind of process which will eventually be adopted, the cost of a complete plant for the production of 25,000 to 30,000 tons of pig iron a year from the available pyrite ashes would amount to between \$3,000,000 and \$3,500,000.

Reprinted from "Economic Horizons."

THE GOLD WATCH

By AARON SITTNER

C LIMBING up the stoop, Usher Silver knew that something was wrong. For the first time in his twenty-one years of ministry as sexton of Congregation Ahavath Israel he was invited to the monthly meeting of the Board of Directors. It couldn't be a raise in salary, because he had not asked for one.

Reb Usher unlocked the tall oaken door and hurriedly sat down in the last row. That stoop—it wasn't the good old days, when he'd hop up the steps like a boy. The six steps were getting steeper lately, and his heart fluttered now and then. As he sat there, the old man's heart thumped unsteadily and his breathing was heavy. Slowly he relaxed.

The empty synagogue was dark save for the Eternal Light, a dim little lamp hanging above the Holy Ark. Only the Ten Commandments on the blue velvet mantle, a double-domed field of white satin embroidered in gold, was visible, luminescent. *I Am The Lord Thy God* and *Thou Shalt Not Kill* shimmered back at the weak suspended rays. The other eight Commandments gradually dipped into the darkness until *Honor Thy Father And Thy Mother* was lost in the gloom. Alone in the silent House of God, Asher sat beholding this new-found thing of beauty. And suddenly, with a sharp feeling of self-reproach, he sprang to his feet and rushed back to the door. He had forgotten to kiss the *mezuzah*! He could not remember when he had done such a thing. And in the synagogue too! Reb Usher extended his shaky hand and touched the cool little metal case. His mouth twitched nervously as he kissed the tips of his long, blue-veined fingers. Walking into a house without kissing the *mezuzah*, Reb Usher thought, was like entering somebody's home unbidden. And as if to atone for this trespass and to appease the Almighty, he repeated the simple rite.

Reb Usher turned from the *mezuzah* and began preparing the room for the meeting. The calm, disaffected atmosphere of the darkened synagogue wilted as he switched on the light hanging over the long table in the rear of the room. Reb Usher removed the prayer books from the table and replaced them in the wall closet. As he went to open the windows the door of the synagogue opened. It was Levine, the president. Levine, seeing the synagogue empty ex-

cept for Reb Usher, went out again, explaining that he was out of cigars and just couldn't sit through a meeting without at least two. The silence swept back into the room and once again Usher was alone with God.

The smoke from Levine's cigar curled gracefully heavenward, lighting up as it passed the bright electric lamp. Reb Usher, sitting to one side, followed the movement of the soft grey billows. A steady din rose from the dozen men sitting around the table.

Current topics of interest, business conditions, the Cold War, last year's cantor, the weather—all were cut short by the rap of Levine's gavel. "Yankel, read the minutes of the last meeting!"

Jacob Stein threw a harsh glance at the president and began leafing through the minutes book. Levine, feeling his words had been too brusque, repeated his request in a more friendly tone. "Mr. Stein will kindly read the minutes." The minutes were read. Then—

"Those lights must be fixed. . . ."

"It can wait."

"Cantor Morris is good enough for Rosh Hashonah . . ."

"No. Raise the price for seats and get a decent . . ."

"Crestwood Hills sent us a letter about Pushnick's stone . . ."

"I thought the family is . . ."

"Yeah! The family! My enemies should have such families . . ."

The meeting rolled on and Reb Usher felt strangely out of place. Phrases like "committee reports," "financial statement," "old business" had an awesome fascination for him. He sat uneasily in his chair, waiting.

"New business."

The drone melted. No hands were raised, not even by Max Seltzer, who had been talking all evening. Usher felt the gaze of a dozen pairs of eyes and it seemed to him that he and not the Holy Ark was the center of the synagogue. There was hardly a breath in the half-

lighted room as the president rose. "Reb Usher, you have been called here tonight. . . ." Levine's voice was hollow and terrible. A strange, irksome silence set in. Moe Cohen, who was about to cough, held himself back as Reb Usher rose. He now realized why he had been summoned to this meeting. The old man tried to speak but the words refused to come. Someone put a gentle hand on the sexton's arm and he recovered: "You've called me here tonight," he said "to tell me that . . . that I'm too old. . . ." His voice wavered and broke.

No one spoke.

"Reb Usher, this isn't easy for us," Levine faltered, "Saying goodbye to a man, a gentleman, who has been with you for so many years, it's . . . 'it's like leaving your own father.'"

Reb Usher turned his head slowly. The faces around the table fell with his gaze, all except Louis Block's. Block put his arm across the table and held the old man's hand. "Reb Usher, we remember the days when we were children running around the hall, waiting for you to bring us cake and soda. We'll never forget those days. You've served the synagogue faithfully. But . . . but you're an old man. This is no job for a man your age. You haven't the strength. . . ."

The raw moonlight cooled the brisk October night and Reb Usher, returning from the meeting, turned up his collar. On the corner a young man recognized him. "Reb Usher, I've got *yahrzeit* somewhere around now. I forgot the Jewish date. I think it's . . . well, it was September 28th when my father died."

Reb Usher put his hand on the young man's shoulder and thought a while. "Let's see, now . . . Aryeh Jacobs . . . Aryeh Jacobs . . . oh yes, six days in *Cheshvan*. That's a week from tomorrow, but you've got to come in the night before, too, for *maariv*."

"Thanks. And you'll give me a hand

(Continued on page 21)

Security Council Scenes



Above—Israel Delegate Abba Eban and Deputy Representatives Mordecai Kidron and Joshua Justman. Center—The Council table, with Soviet Delegate Arkady Sobelov, British Delegate Sir Pierson Dixon and U. S. A. Delegate Henry Cabot Lodge, Jr. Below—Egyptian Delegate Omar Loutfi and Major General Burns, Chief of U.N. Truce Supervision Organization.

THE SECURITY COUNCIL CONSIDERS THE "PALESTINE" QUESTION

The Security Council of the United Nations has been in session lately to consider the complaints of both Israel and Egypt regarding charges of border conflicts. For those who would like an exact picture of the proceedings at such sessions, the following is an official summary by the U.N. Department of Public Information of the meeting that took place on April 6, which was called for by Israel to consider its complaints of new attacks by Egypt. The complete U.N. report is published so that the reader may feel himself actually present at the session, with its debates by Israel's Abba S. Eban and the other delegates. This is the latest meeting possible to include in this issue of the 'Review' before going to press.

The Editor.

THE Security Council met this morning (April 6) to resume consideration of the Palestine question.

At its meetings on 29 and 30 March, the Council unanimously adopted two resolutions: the first (Document S/3378) condemned the Israeli attack on Gaza on 28 February 1955; the second (Document S/3379) dealt with the general conditions on the Egyptian-Israeli demarcation line and instructed Major General E. L. M. Burns, Chief of Staff of the UN Truce Supervision Organization in Palestine, to continue his consultations with both Egypt and Israel regarding measures to strengthen security along the Gaza demarcation line.

On today's agenda is an Israeli complaint dated 4 April (Document S/3385) entitled "Complaint by Israel against Egypt concerning repeated attacks by Egyptian regular and irregular armed forces and by armed marauders from Egyptian-controlled territory against Israel armed forces and civilian lives and property in Israel, to the danger of the peace and security of the area and in violation of the General Armistice Agreement and the resolutions of the Security Council."

This complaint, the Israeli communication says, has been brought "with particular reference" to the armed assault at Patish, 24 March (Document S/3376), to "repeated attacks by mining and gunfire on Israel army units patrolling the Israel-Egyptian border at the Gaza strip between 26 March and 3 April 1955," and to the attack on an Israel army patrol and on the village of Nahal Oz on 3 April 1955.

The Israeli complaint goes on to say that in the 10 days since the assault on a wedding party at Patish on 24 March, condemned by the Mixed Armistice Commission on 27 March as "a brutal and murderous act of aggression," another 15 incidents "of a particularly serious nature" have occurred on the border of the Gaza strip. "Most of these," the Israeli complaint charges, "have taken the character of well-planned attacks on mobile Israel patrols by means of land mines laid in Israeli territory followed by fire from fixed Egyptian army positions."

The rulings of the Mixed Armistice Commission, the Israeli communication claims, have had no effect whatsoever on the Egyptian authorities, with the result, the communication charges, that the last week has witnessed "a mounting tide" of such attacks culminating in the "violent assault" on the Israeli army patrol near Nahal Oz and the village of Nahal Oz itself.

The Israeli communication then gives the details of the 15 incidents since 26 March.

Also before the Council is a communication from Omar Loutfi, Egypt's representative to the Security Council (Document S/3386), which gives the Egyptian version of the Nahal Oz incident. The Egyptian letter charges that on 3 April about 80 Israeli soldiers approached the demarcation line in 10 half track cars and opened fire with heavy mortars as well as with automatic weapons. Later the Israelis are said to have crossed the demarcation line and continued firing on the Egyptian outpost. "The Egyptians had no choice but to return the fire," the communication says. Egypt, it states, has lodged a complaint with the Mixed Armistice Commission. As a result of this

"flagrant attack" the Egyptian letter says, two Egyptian soldiers were killed and four, including a captain, wounded. At Egypt's request, an emergency meeting of the Mixed Armistice Commission will take place today, 6 April.

The Egyptian communication ends with the statement that Egypt reserves its right "to pursue this matter."

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The meeting was opened by the President, Ambassador Arkady A. Sobolev (USSR), at 10:42 a.m.

He said it was his "pleasant duty" to thank his predecessor in the Presidency, Ambassador Selim Sarper (Turkey), for his effective and able guidance of the Council proceedings in March.

In the month of March, he recalled, the cooperation of all delegations had made it possible for the Security Council to adopt unanimously two important resolutions on the Palestine question. This fact, he suggested, encouraged the hope that the same spirit of cooperation would prevail also in the Council proceedings in April.

Selim Sarper (Turkey) thanked the President for his remarks.

The provisional agenda for today was then adopted without objection.

The President invited Abba E. Eban (Israel) and Omar Loutfi (Egypt) to take their seats at the Council table. He then gave the floor to the representative of Israel.

Abba S. Eban (Israel) thanked the Council for the promptness with which this meeting had been assembled.

He noted that, under Article 35 of the Charter, any member of the United Nations could bring a matter like this one to the Council. The two resolutions adopted recently by the Council were receiving the "careful and earnest study" of the Government of Israel, he said. He now wanted to inform the Council of the "extreme disquiet and indignation" caused by "Egyptian provocation" during March and early April—particularly the 10 days from 24 March to 3 April. He outlined some of the incidents along the Egyptian-Israeli demarcation line during this "intensified campaign of hostility," which seemed, he said, to have increased since the Security Council met.

Mr. Eban said that the emphasis appeared to have shifted from acts of infil-

tration, as mentioned in General Burns' report, to "direct, overt acts of violence by Egyptian armed forces." He mentioned instances of mining which, he contended, could only have been accomplished by regular forces, attacks by Egyptian forces on Israeli patrols and penetrations into Israeli territory.

Continuing, Mr. Eban (Israel) remarked that since the visit of Egypt's Premier Gamel Abdel Nasser to the Gaza Strip, the number of attacks had mounted "significantly". Egyptian units for the "harassment" of Israel had been reinforced, he said, and there could be no doubt that this was part of a policy designed to maintain tension and to bring it to the point of explosion.

The representative of Israel then reviewed recent findings of the Mixed Armistice Commission, placing responsibility on Egypt for certain incidents which were declared to be violations of the Armistice Agreement. Egypt had been condemned in six resolutions during March, he said, and Israel only in one, which involved return of fire. Other complaints by Israel, he added, were still before the Commission.

Mr. Eban said that Israel was being subjected to "a constant process of hostility . . . a steady attrition." There was continuing "provocation, insecurity, bereavement" and a "relentless siege." A cup could be filled to overflowing not only by a single jet, he declared, but also drop by drop. Tension in the northern Negev was running very high. Many Israeli villages in the area had been attacked several times and the people legitimately looked to the Government of Israel for protection. Evidence that the Security Council was not "apathetic," he suggested, would be helpful to the people there.

Mr. Eban said the only way to assure minimal security to homes and water pipes was to maintain mobile patrols. Without them, the toll of casualties would be even higher.

He urged the Security Council to express concern over these "accumulated incidents" in "incisive" terms. If the marauding, mining, attacks on patrols and bombardment of villages were to continue, it would lead to a situation in which the Armistice Agreement in effect would no longer exist, he warned. The doctrine that matters like this should be settled by pre-

ventive measures rather than by explosive ones was "now in crucial test."

Mr. Eban added that he had the impression that Egypt did not take this very seriously.

There was ample justification for an expression of concern on the part of the Security Council, Mr. Eban (Israel) went on. He said he wanted to ask these questions: Was the Security Council opposed to such actions as the attack at Patish? Was the Security Council opposed to the constant mining of Israeli roads and transportation? Was the Security Council opposed to attacks on Israeli patrols and the shelling of Israeli villages? Was the Security Council not "disturbed" that six "grave" resolutions had been adopted against Egypt by the Mixed Armistice Commission within one month?

Israel had come here by peaceful processes to seek action by the body entrusted by the Charter with the maintenance of international peace and security, said Mr. Eban. Israel asked that the Security Council examine the matter "with a true appreciation of the tension" in the area. Under the Charter, he observed, Israel retained its right of self-defense.

Mr. Eban concluded that the only way to make sure the incidents against Israel did not develop into further tension was to eliminate the incidents.

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Omar Loutfi (Egypt) said he did not intend to reply today to Mr. Eban's statement. He would do this when the Security Council had the necessary information at its disposal.

He had been surprised at the calling of a Security Council meeting at Israel's insistence, continued Mr. Loutfi, for practically all the issues mentioned at length by Mr. Eban were still pending before the Mixed Armistice Commission. Thus, the Security Council was faced with discussing the same things all over again. One could therefore feel that the Security Council was ignoring its own organs, the Mixed Armistice Commission and the Special Committee, which were still dealing with these matters. It was regrettable, he commented, that Israel was once again using the Security Council for propaganda purposes.

Mr. Loutfi (Egypt) then recalled that the decision of the Mixed Armistice Commission on the Patish incident had been appealed by Egypt to the Special Com-

(Continued on page 23)

THE Israel parliament, after lively debate, has passed the law of *Dayanim*, or Rabbinic Judges, regularizing the procedure for their nomination and appointment. A few months previously, it had legislated into the statute book a law giving Rabbinic religious authority, constituted under the Chief Rabbinate, exclusive jurisdiction in marriage and divorce and matters arising therefrom for all Jewish citizens of Israel. On the one hand, the state of Israel has had to wait six years before the workings of a very important part of its judiciary were legalized, and on the other, for the first time in Jewish history since the loss of national autonomy two millenia ago, Jewish judges are administering ancient Mosaic and Talmudic law backed by the power and authority of a sovereign Jewish state.

Never indeed has the chain of judicial administration, as embodied in the traditional *beth din*, been broken in Israel's long and troublous history, never since the seventy elders were convened in Moses' time and since Scripture ordained "Judges and officers shalt thou appoint within thy gates." (*Deuteronomy* 16, 18.) Wherever the Jewish people went—Babylonia, Spain, Germany, Poland, they carried with them their traditions of law and order, setting up and maintaining their own courts and system of sanctions, based on an inner communal obedience and discipline when physical means of enforcement were not available. A hierarchy of local, central and supreme court functioned, and hosts of responsa, bear witness to the administration of an advanced legal code, solidly based on original Jewish Law. The impact of nineteenth century emancipation and consequent assimilation whittled away and undermined the voluntary authority of Jewish Law, which was resorted to either by a continually declining circle of uncompromising traditionalists, or, in matters of marriage and divorce, by larger numbers as a sanction additional to the decisions of the non-Jewish court, or because of sentimental attachment to the Jewish tradition.

In the light of this split in the spiritual homogeneity of the Jewish people, the granting of a state backing to Rabbinic Law has not been easy. A compromise has, of necessity, been the outcome, designed to maintain and promote the

How Israeli Law is Administered Under Rabbis

RABBINIC JUDICIARY IN ISRAEL

By ARYEH NEWMAN

unity of the many diverse elements that make up the new population of Israel and preserve the bonds with Diaspora Jewry. To the traditionally-minded elements of the population no other system but Rabbinic law is thinkable. Opposition has naturally come from the secularly orientated Jew, both from East and West Europe, and the non-religious Sabra, or native Israeli. Jewish law is medieval, "backward," these opponents have claimed; women have no rights and Rabbinic Jurisdiction constitutes compulsion in matters of conscience.

Tabling by the Israel government of the Laws granting the Rabbinate exclusive jurisdiction in matters of marriage and divorce and regularizing the appointment of *Dayanim* was the occasion for comprehensive presentation of the case for Jewish law, stressing its enlightened character as more than holding its own with other existing systems. It was explained that both the man and woman have equal powers in the obtaining of a divorce, and the myth of the husband's privileged position was exploded. Israel is, as a result, one of the only countries where divorce can be obtained by mutual consent or on extraordinarily varied grounds of incompatibility. Israel's Deputy-Minister of Religious Affairs, in introducing the bill stressed however that Jewish law was not man-made but of Divine sanction. Though designed to regulate human relationships wisely it could not be arbitrarily moulded to suit the whims and fancies of any layman. It was a system with its own rules and regulations. •

Thus there are in Israel two parallel judicial systems, a secular one with local and central courts and supreme court based on western models administering all fields save those of marriage and divorce, and a rabbinic judiciary headed by the Chief Rabbi as the Religious Chief Justice exercising exclusive authority in the latter two fields and jurisdiction in other spheres should both parties so wish.

The appointment of judges to the secular courts presents no difficulty, as procedure follows precedents in other coun-

tries. But it took a long time for the Israel cabinet to find a formula which would be acceptable to both religious and secular elements regarding the appointment of religious judges. Should a secular training be demanded for the erudite Rabbi deeply versed in the highways and byways of the Talmud and Responsa? If the state sanctioned his appointment, then the state wished to have a say in his appointment. But Rabbinic authority could not allow the possibility of the appointment of a Rabbinic Judge who did not conform to the religious requirements of Torah law, who was not an observant Jew. The twentieth century had to meet the requirements of Moses, Rabbi Akiva and Maimonides and vice versa.

A way was nevertheless found. The list of Rabbinic candidates for the Rabbinic judiciary is submitted by the Chief Rabbinate. From the list submitted by them does the appointment board select. The appointment board consists of the two Chief Rabbis of Israel (Sephardi and Ashkenazi), two *dayanim*, the Minister for Religious Affairs, another member of the government, two members of the Knesset and two lawyers nominated for a three-year period by the Israel Legal Council.

The independence and religious integrity of the Rabbinic judge is further safeguarded by the clause that he is obligated to administer Torah law and Torah law only. In the declaration of loyalty to the state which the *dayan* has to make on entering office, the *dayan* proclaims: "I pledge myself to be loyal to the state of Israel, to judge the people righteously, not to pervert justice nor respect persons." In deference to religious disapproval of taking oaths, and to his function to administer none other than Torah law, he is required to make only a declaration (not an oath) which omits the words, "and to its laws," after the "state of Israel." This omission aroused controversy in the Knesset, some members seeing in it an attempt to place *dayanim*

(Continued on page 21)

NEWS OF THE CENTER

Bat Mitzvah Ceremony At Center Soon

The Religious Service Committee adopted a suggestion of the Hebrew Education Committee, which had the approval of our Rabbis, to institute the Ceremony of Bat Mitzvah this fall.

The ceremony, which will be for girls, will take place at the late Friday Night Services. Our Rabbis are now preparing the ritual and the requirements which the applicants will have to meet to be eligible for the ceremony.

Sabbath Services

Friday evening services at 6:00 P.M.

Kindling of Candles 7:29 P.M.

Sidra or portion of the Torah: "Ahare Kedoshim," Leviticus 16.1-20.27. Haph-torah Reading: Prophets, Amos 9.7-15.

Rabbi Kreitman will preach on the weekly portion of the Torah.

Cantor Sauler will officiate together with the Center Choral Group.

Minha services at 6:00 P.M.

Daily Services

Morning: 7:00 and 8:00 A.M.

Minha services at 7:30 P.M.

Beautiful Tribute to Beloved Departed

Our Center has received a munificent gift from the Great Atlantic and Pacific Tea Company in memory of and in loving tribute to the late Mr. Barnet Gabriel, who was closely associated with the firm for many years, and who was a devoted member of our institution for more than 25 years. Knowing Mr. Gabriel's keen interest in our Center, the officers of the A & P felt that this gift would be the most fitting way to perpetuate the memory of one who has won their esteem and affection.

The Center has also received a fine gift from the children of the late Mr. Abraham Ginsburg, Honorary Chairman of our Ritual and Religious service Committee and a member of our Center since its inception, in memory of their beloved father.

The officers of the Center are grateful to both donors for this truly fine way of honoring the memory of a beloved departed one.

CHAIRMEN OF STANDING COMMITTEES

OUR President, Dr. Moses Spatt, has appointed the following Chairmen and Vice-Chairmen of Standing Committees of the Center:

Budget Committee: Max Herzfeld, Chairman; David Spiegel, Co-chairman.

Catering Committee: Hon. Emanuel Greenberg, Chairman.

Cemetery Committee: Isidor Fine, Chairman; Aaron Gottlieb, Vice-Chairman.

Chevre Kadisha Committee: Louis Albert, Chairman.

Delinquent Accounts—Retention Committee: Morton Klinghoffer and Saul S. Abelov, Co-Chairmen.

Forum and Education Committee: Harry Blickstein, Chairman; Issac Siegmeister, Vice-Chairman.

Fund Raising Activities Committee: Maurice Bernhardt, Chairman.

Hebrew Education Committee: Julius Kushner, Chairman; Max Goldberg, Vice-Chairman.

House Committee: Aaron Gottlieb, Chairman; Milton E. Spatt, Vice-Chairman.

Institute of Jewish Studies for Adults: Dr. Reuben Finkelstein, Chairman.

Library Committee: Dr. Reuben Finkelstein, Chairman; Morris Neinken, Vice-Chairman.

Membership Committee: Samuel H. Goldberg, Hon. Chairman; Frank Schaeffer, Chairman; Leo Kaufmann, Vice-Chairman.

Physical Training Committee: David B. Kaminsky, Hon. Chairman; Israel Kaplan, Chairman; Isador Lowenfeld, Vice-Chairman.

Publicity Committee: Louis J. Gribetz, Chairman; William I. Siegel, Vice-Chairman.

Committee on Ritual and Religious Services: Louis Daum, Hon. Chairman; Jack Sterman, Chairman; Leo Kaufmann, Vice-Chairman. *Sub-Committees of the Religious Committees:* Musical Services: Irving S. Horowitz, Chairman; Ushers Committee: Carl A. Kahn, Chairman.

Social Committee: Saul S. Abelov, Chairman; Ira I. Gluckstein, Vice-Chairman.

Visitations Committee: Philip Palevsky, Hon. Chairman; Max Goldberg, Chairman; Louis J. Palatnick, Vice-Chairman.

Youth Activities Committee: Irvin I. Rubin, Chairman; David M. Gold and Lawrence Meyer, Vice-Chairmen.

Spring Gym Schedule For Men and Boys

Beginning next Friday, May 6th, the Gym and Baths Department will be open on Fridays for men and boys from 1 to 5 P.M. The schedule for the rest of the week remains the same.

ISRAEL BOOK EXHIBIT at the CENTER

May 9th - May 12th
3:30 to 10:30 P.M.

Special Opening
Sunday Evening, May 8th at 6:30

Sponsored by
Histadrut Ivrit of America
ALL WELCOME

Book by Rabbi Lewittes Used in Calcutta

In a recent address, Rabbi Harold Gordon, Executive Secretary of the New York Board of Rabbis, reported that the book, "Modern Hebrew," by Lewittes and Blumberg, was used in several of the schools of Calcutta, India. He stated that in one of the schools that he visited, where the instruction was based on "Modern Hebrew" the students were too poor to purchase texts. The teacher however, owned a copy and wrote the new story on the board as the basis of the lesson. "Modern Hebrew" is used widely in high schools and adult groups throughout our country.

THE HEBREW SCHOOL

THE annual "What Torah Means to Me" essay contest, sponsored by the Sisterhood of the Brooklyn Jewish Center, was won by Richard Goodman, of the graduation class. The award was made at the Torah Fund Luncheon on March 16th.

This year's winner of the Zvi and Paya Kushner Memorial Award is Charles Stein. This award is made by Mr. and Mrs. Julius Kushner to a member of the Post-Bar Mitzvah Fellowship who has made outstanding progress in his Hebrew studies. Charles Stein, a graduate of our Hebrew School and a student in the second year of the Greater New York Hebrew High School, has been commended by his instructors because of his excellent work. Announcement of the award was made at the Post-Bar Mitzvah Friday night service on March 25th.

An impressive model Seder was arranged by the Hebrew School on Thursday, March 31. The service was led by the choral group under the direction of Mr. David Weintraub. Harold Spevack and Stephen Marcus, officers of the student body, served as narrators. Joseph Moskowitz chanted the Kiddush. The four questions were asked by Jonathan Walder, Phyllis Moskowitz and Nancy Shander. Rabbi Levinthal greeted the students and told them of his impressions of Hebrew schools that he had visited throughout the country. He spoke enthusiastically of the beautiful appearance made by the students at the Passover tables and praised the work of the PTA-Faculty Committee headed by Mrs. M. Robert Epstein and Mrs. E. N. Rabino-witz, which had made the preparations for the Seder. Rabbi Lewittes served as Rosh Ha-Seder.

Teachers of the Hebrew School faculty presented a series of demonstration lessons during the past few weeks. The following teachers participated: Mr. Irving Gabel, Mr. Hyman Campeas, Mr. Aaron Krumbein, Mr. David Slominsky, Mr. Leo Shpall and Mrs. Evelyn Zusman. Three of the lessons were devoted to the

teaching of a new Hebrew story. Three of the lessons were in Jewish history. Following the demonstration lessons the teachers discussed the methods used at faculty meetings. Rabbi Lewittes praised the teachers for the skill that they had demonstrated and for the progressive methods used.

In celebration of the Tercentenary a special assembly program will be held on Sunday, May 1 and Monday, May 2. The program will be given by the Hebrew

Dramatic Club under the direction of Mrs. Zusman.

The Junior Congregation and the Children's Congregation will combine to honor the mothers of our students at the Sabbath service on May 7, the service being jointly sponsored by the Hebrew Education Committee and the PTA.

The G. O. is now selling tickets for the annual UJA Film Festival to be held on Sunday, May 15 and Monday, May 16. It is hoped that a large sum of money will be raised by the students of the Center for the United Jewish Appeal.

MEN'S AND BOYS' GYM NEWS

AFTER two months of keen competition the handball doubles and table tennis singles tournaments have come to an exciting finish. In the final game of the A handball competition, Sam Levine and Jerry Weiner defeated Mel Oringer 31—30. In the B division the final game was also thrilling, Morton Friedman and Lionel Aprill defeated Doc Grossbard and Nat Mark 31—28.

The Table Tennis players exhibited championship form in the various games. The winners were: A division—Sid Gold created an upset in beating Doc Amsterdam; in the B group Joe Schwebel defeated Dave Charney in 3 out of 5 games. The boys also had their competition in ping-pong. In the Senior group Dan Grossbard defeated Dave Levy in the final match and in the Junior division Steve Horowitz beat Alan Pinkwasser. Trophies

were awarded to the final contestants of all the tournaments.

The Boys Basketball season came to a close. Senior and Cub teams had a complete schedule of games to afford them plenty of opportunity to develop in the sport. The boys of both teams improved in the individual skills and team work and have become good players. The records of the teams are as follows: Senior boys played 12 games, winning 9, losing 2 and tying 1. The Cubs played 9 games, winning 6 and losing 3. The following is the roster of the squads: Seniors: Artie Kaplan, Ed Jeffers, Sid Tanenzaph, Paul Rosenberg, Mike Ginsberg, Sandy Fenchel, Marty Schwam, Harold Karp, David Levy, Steve Horowitz, Arnie Enker, Joel Nisselman, Elihu Leifer. Cubs: Stan Wolfe, Gary Wohl, John Moskowitz, Richard Moskowitz, Joe Moskowitz, Jerry Gold, Simon Milberg, Larry Meltzer, Jan Heriman.

YOUNG MARRIED GROUP

THE calendar of activities of the Young Married Group is gradually drawing to a close. The highlight of our season, however, is yet to come. Our annual affair will be held on Saturday evening, May 7. Please be among the first to make your reservation—for yourself and your party. Table reservations will be made in order of receipt. The couvert has been set at \$10.00 per couple, and, as in the past, we will have the finest in dancing, entertainment, and buffet. The orchestra is that of Marvin Blickstein. Please contact Bill Brief, Elmer Riffman, David Gold, or the Center desk as soon

as possible. The committee and the group will appreciate your promptness.

The executive committee has voted to continue our meetings through June. At our meeting of May 24, we will join with the general membership at the monthly social night. Look for the three Young Married Group tables in the auditorium. Weather permitting, our June meetings will be held on the roof.

Please remember our obligation to the United Jewish Appeal. The 1955 campaign is in full swing now. Respond generously to the call of the Center committee.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

APPLEBAUM, MISS DOROTHY: Res.: 478 Jerome St.; *Proposed by* Morris Krugman.

BEROFF, MYRON: Single; Res.: 757 East 9th St.; Bus.: Apprentice, Naval Shipyard; *Proposed by* Robert Kritz, Philip Freedman.

BRESNICK, STANLEY C.: Married; Res.: 939 Lenox Road; Bus.: Teacher, Board of Education; *Proposed by* Leo Kaufmann, Lewis Bresnick.

BURKHOLZ, MISS LORETTA: Res.: 178 East 95th St.; *Proposed by* Leo Kaufmann.

COHEN, MISS SHEILA: Res.: 356 Marcy Ave.; *Proposed by* Murray A. Brill, Lila Rappaport.

DOLLINGER, MISS DIANE: Res.: 877 Empire Boulevard.

FEINLEIB, MISS CLAIRE: Res.: 9315 Avenue A; *Proposed by* Morris Krugman.

GOODSTEIN, REUBEN: Single; Res.: 565 Alabama Ave.; Bus.: Sales Mgr., Hunt Foods, Inc.; *Proposed by* Wm. Schlesinger, Milton Slow.

GREENSPAN, IRVING: Married; Res.: 20 Plaza St.; Bus.: Retired, *Proposed by* Frank Schaeffer, H. W. Hammer.

HECHT, HARRY: Single; Res.: 1353 Sterling Place.

LISS, MISS SHIRLEY: Res.: 399 Pennsylvania Avenue.

RABKIN, MISS SYLVIA: Res.: 66 East 95th St.; *Proposed by* Natalie Katzman, Irene Friedstein.

RAPPAPORT, ROBERT E.: Single; Res.: 1500 Carroll St.; Bus.: Textile Converting, 49 West 37th St.

ROBBINS, HERMAN G.: Married; Res.: 175 Eastern Parkway; Bus.: Lawyer, 16 Court St.

ROTHSCHILD, SALI: Married; Res.: 715 St. Marks Ave.; Bus.: Salesman, 2304—12th Ave.; *Proposed by* Robert Fox, Dr. Leonard Sonnenberg.

SCHULTZ, MISS ELAINE: Res.: 627 Sackman St.

STERMAN, ALEX: Single; Res.: 1282 Union St.; *Proposed by* Jack Sterman, Leo Kaufmann.

TUNIS, SOL: Single; Res.: 915 East 7th St.; Bus.: Salesman, 163—13th St.; *Proposed by* Sidney Hoffman, Rubin Gralla.

WILLICK, MISS GLADYS: Res.: 261 Buffalo Ave.; *Proposed by* Alexander Willick.

WINDERMAN, NORMAN: Single; Res.: 284 Eastern Parkway; Bus.: Insurance; *Proposed by* Leon Levine.

The following has applied for reinstatement:

SANFT, MYRON: Married; Res.: 1878—84th St.; Bus.: Textiles, 70 West 40th St.; *Proposed by* Jack Raphael, T. Rosenberg.

FRANK SCHAEFFER,
Chairman, Membership Committee.

The Saturday Night Clubs

THE highlight of the month's activities in our Saturday night clubs was the Third Seder that took place on April 9. The youngsters came prepared to both entertain and be entertained. Each club had the opportunity to contribute to the evening's program, with the result that an impressive, meaningful and enjoyable experience was had by all.

For the balance of the month, our members continued their consideration of Jewish religious values, concentrating on the major festivals, their origin and observance. In addition, evaluation sessions were held in all clubs; the members looked back at their year's work and also looked ahead, offering constructive suggestions for the coming year.

Acknowledgment of Gifts

We acknowledge receipt of donations for the purchase of Prayer Books and *talesim* from the following:

Mrs Sadie Drogin, in memory of her brother Elchonon Schottlander.

Dr. and Mrs. Irving Horowitz in honor of their son Stephen's Bar Mitzvah and in memory of mother, Yetta Horowitz.

Dr. and Mrs. Irving L. Rosoff in honor of the Bar Mitzvah of their son, Howard. Mr. and Mrs. Nathaniel Wander in honor of the birth of their twin daughters.

Congratulations

Heartiest congratulations and best wishes are extended to:

Mr. and Mrs. Samuel Winthrop of 899 Montgomery Street on the birth of a daughter, Susan Gail, to their children, Mr. and Mrs. Lowell Winthrop on April 19th.

CENTER ACADEMY

THE pupils of the eighth grade performed at the Model Seder sponsored by the Sisterhood. The pupils of the Fifth Grade and representatives of the sixth and seventh assisted in the singing. Parents, relatives and friends of the students of the Center Academy gathered to celebrate the Seder services on Monday, April 4th. They were marked by spiritual zest and hospitality.

Rabbi Levinthal, assisted by Rev. Rogoff, led in the ceremony of Bedikat Chametz. They were joined by pupils of the lower grades. The Passover symbols were set out on the Seder board and the gleaming white tablecloths formed a fitting background for the beautiful floral decorations on each table.

At the Seder the Student Council presented Dr. Levinthal with a Jewish National Fund Certificate. This represented a garden which the pupils of the Academy planted in Dr. Levinthal's honor in Israel.

Transcending its significance as a great festival, Passover symbolizes the inherent right of freedom that belongs to men of all nations, all creeds and all races. At a time when this basic right is under attack and seems lost in half the world, the free state of Israel stands out as a hope and promise to the oppressed. It is therefore our hope that the ancient-young State of Israel shall grow from strength to strength.

School was closed for the Passover holiday from Tuesday, April 5, through Sunday, April 17, and reopened on Monday, April 18.

The Sixth grade issued a Hebrew Newspaper in honor of Passover. All parents attended the classroom meeting on Tuesday, April 19.

All upper grades are planning trips to the Jewish Museum to witness the Children's art exhibit. The pupils of the Academy are well represented at this exhibit.

SILVER JUBILEE DINNER - DANCE

Sunday Eve., May 1st, 6:00 o'clock
Call immediately for reservations at
\$100.00 per couple
"GIVE OR GET"

THE YOUNG FOLKS LEAGUE

APRIL 27 marked the Anniversary of Israeli Independence Day and it was selected as the date on which the Young Folks League would conduct its annual program on behalf of U.J.A. Refreshments, music and entertainment were provided on that evening. All Y.P.L. groups in New York participated as our guests, and the guest of honor was Emil Cohen, celebrated humorist. Those of us who made pledges carried away the inner satisfaction of knowing that we had done our small part in keeping faith with and alleviating the pain and suffering of less fortunate fellow-Jews.

The election of officers and members to the Executive Board of the Young Folks League for the coming year is scheduled for May 4. The nominating committee has posted the list of candidates. Each member should feel duty-bound to be present on Election Night and make his or her choice. Active participation in the voting is essential since the outcome of the elections will have a definite bearing upon the success of our organization in the coming year. Make sure that you have done all that is possible to place the Young Folks League in capable hands for the coming year.

The Champagne Cotillion takes place on May 7. This event will be conducted jointly by the Young Folks League and the Young Married Group, and promises to be bigger and better than ever. There will be a catered buffet, liquor, dancing, entertainment. A fine band will provide music for this night of nights. Al-

though such items contribute greatly to the success of any social gathering, they are still only tangible elements. The real success of an affair is based on a certain unique joviality and good fellowship and that spirit is present at our annual Cotillions. Words can't express it and money can't buy it. You must be present to experience and enjoy it.

IRA GROSS, *First Vice-Pres.*

Schedule of Regular Meetings

Wednesday, May 4: Election Night.

Wednesday, May 11th: Rabbi Waxman will discuss the Book of Job. Last lecture in our series, all "Great Jewish Books."

Wednesday, May 18: Installation of newly-elected officers and Executive Board.

Tuesday, May 24: Center membership social, followed by Young Folks League social hour.

All the regular programs will be followed by refreshments and dancing. Admission upon presentation of 1955 membership cards only.

Special Events

Thursday, May 5, 6:00 p.m.: Brooklyn Jewish Center U.J.A. Dinner—all the Young Folks League's male members invited.

Saturday, May 7: Champagne Cotillion.

Tuesday, May 10: Arts and Crafts interest group.

Sunday, May 15: All day New York Region YPL picnic at an undisclosed camp site. Watch *Bulletin* for further announcements.

day evening, May 2nd, at 8:30 o'clock at our Center. Judge Maximilian Moss, President of the Council, will be the Conference Chairman. A group of outstanding authorities on this subject will constitute a panel.

Closing Assembly of the Institute of Jewish Studies for Adults

THE closing assembly of the Center's Institute of Jewish Studies for Adults was held on Wednesday evening, March 30th. Dr. Benjamin Kreitman, co-director of the Institute, presided and read messages from Dr. Israel H. Levinthal, who was away on a pastoral tour for the United Synagogue, and from Dr. Reuben Finkelstein, Chairman of the committee on the Adult Institute. Mr. Julius Kushner, chairman of the Hebrew Culture Committee, addressed the assembly and congratulated the teachers and the students on the accomplishments made during this school year. Rabbi Kreitman noted that this year numerous requests have been made by the students of the Institute for the continuation of the courses beyond the Pesach season, this being the best indication of the success of the courses.

Certificates of achievement for successful completion of 12 Academic credits were presented to Mrs. Sarah Greenfield and Mrs. Alice Kalton. Post-Graduate Certificates for the continuation of studies for two years after receiving the Certificate were presented to Mr. Jacob Perlin and Mesdames Esther Krakow, Alice Kotkes, Anna Schlesinger and Beatrice Serman. Special mention was made of those students who have continued even beyond the Post-Graduate requirements: the morning classes in Religion—Mesdames Fania Asen, Rose Berkenblit, Esther Blaukopf, Rose Epstein, Anne Fischer, G. Gilbert, Dora Goldstein, Mollie Goodman, Eleanor Horowitz, Sadie Kaufmann, Dorothy Langer, Irene Laurentz, Sadye Lewis, Mary S. Lieberman, Mollie Rosenbaum, Ray Siegel, Celia Stadin and Bertha Zirn—the special class in Advanced Hebrew—Messrs. Alexander Lipson, Raphael Rosenbaum and Emanuel Siegel, Misses Jennie Finkelstein and Naomi Kates and the Mesdames Ruth Borodkin, Jeannette Kantrowitz, Zlotta Roseman, Mollie Rosenbaum, Lifsha Shechter, Penny Sternfeld, Mildred Sucov and Hilda Zauderer.

Condolence

We extend our most heartfelt expressions of sympathy and condolence to Mr. Alexander Kopp of 569 Montgomery Street on the loss of his beloved sister, Mrs. Ray Cooper on April 19th.

"Father and Son" Sunday in Gym

This Sunday, May 1st, is "Father and Son" day in the Gymnasium. Parents are invited to attend with their sons of 10 years and over between the hours of 10 A.M. and 2 P.M., and enjoy the facilities together.

Seminary TV Series

The Jewish Theological Seminary of America will present another series of four telecasts on "Frontiers of Faith," NBC-TV (Channel 4) from 2:00 to 2:30 P.M. The first will be presented this Sunday, May 1st on "The Bible Detective of the Holy Land," a true and thrilling story of Dr. Nelson Glueck's discovery of King Solomon's copper mines.

Community Council Conference

The Brooklyn Jewish Community Council has planned a Conference on "Peace In the Middle East" for this Mon-

PAGING SISTERHOOD!

SARAH KLINGHOFFER, Editor

It has become traditional in our Sisterhood to reserve our May meeting for the observance of Mothers' Day. This year, however, we are planning a unique event to take place on Saturday, May 7. It will be a special Sabbath Service dedicated to ALL mothers, and honoring particularly the mothers of our Hebrew School children. The Services will be conducted by the children and an Oneg Shabbat will follow. It is being initiated by the Hebrew Education Committee of our Center, with the participation of the P.T.A. of the Hebrew Schools and of our Sisterhood.

The Jewish mother, from time immemorial, has been the center of all spiritual endeavors in the home, and the motivating influence for making her household symbolic of our Jewish way of life. The mothers of our Hebrew School pupils are well deserving of this special tribute and it is our delight to honor them. We wish to congratulate the Hebrew Education Committee, headed by Mr. Julius Kushner, for its vision and foresight in translating the theme of Mothers' Day into a meaningful, significant event for our mothers and children.

BEATRICE SCHAEFFER, President.

Passover Festival

A brief but very active business session on Monday afternoon, March 28, following several important morning committee meetings, was conducted by Mrs. Benjamin Markowe, Vice-President, who acted as Chairman in the absence of our President, Mrs. Frank Schaeffer. Progress on current Sisterhood projects was reported by chairmen of UJA, Red Cross, Torah Fund, Serva-Camp, Women's League and the Nominating Committee after a moving invocation read by Mrs. Betty Marks.

Since wine is very much an integral part of the Passover service, it was most appropriate to hear an address by Mrs.

James G. Heller, wife of the noted Rabbi, who outlined the "Romance and History of the Wine Industry," tracing its course to its current importance in the economic progress of the State of Israel.

It has become a tradition in Sisterhood to dedicate our March meeting to the celebration of Passover. With a hearty *Gut Yomtov*, the Chairman of the Festival, Mrs. Sarah Kushner, another of our energetic Vice-Presidents, introduced the Model Seder demonstration presented by the Graduating Class of the Center Academy by expressing her thanks to Mr. Leo Shpall, Director of the Academy Hebrew Department, Miss Naomi Nathanson, who conducted the Passover songs rendered by the Academy Choral Ensemble, Mrs. Anna Lesser, principal of the School, and to Mesdames Goldwyn, Halpern, Kallen and Klinghoffer for their efforts in arranging a magnificent Seder table, replete with lace-edged white cloth, glistening glasses filled with wine, exquisite chinaware, silver candlesticks, beautiful Seder plate filled with the necessary ceremonial foods and the cup of Elijah.

Cheer Fund Contributions

In gratitude for Mrs. Samuel Rottenberg's recovery—Mrs. Joseph Horowitz; In memory of Mrs. Max M. Rosenberg's mother—Mrs. Claire Mitrani; In memory of Irving Gottlieb's mother—Mrs. Claire Mitrani; In memory of Irving C. Perlin's sister—Mrs. Claire Mitrani; In memory of Max M. Rosenberg—Mesdames Morton Klinghoffer, Lawrence Meyer, Frank Schaeffer.

Kiddush Sponsorship

On May 14, Mrs. Henrietta E. Kayser will sponsor a Kiddush in honor of the Bar Mitzvah of her nephew Jay Allan Litwin. For Kiddush sponsorship, call Kiddush Chairman, Dorothy Langer, PR 4-3958.

UJA Honors Molly Meyer

In recognition of her many years of devoted service to the cause of Israel and to the United Jewish Appeal, Mrs. Molly

Meyer, our active Board Member and Special Gifts Chairman for UJA, will be the guest of honor at a luncheon for donors of \$25 and over to be given at the home of Mrs. Alexander Dolowitz, Brooklyn UJA Chairman, 1800 Avenue L, on Wednesday, May 4, at 12:30 P.M. Guest speaker will be National UJA Chairman of Women's Division, Mrs. Hal Horne. Rhea Zimmerman, our UJA chairman, together with Anne Weisberg, co-chairman, urge all Sisterhood women to plan to come and pay well-deserved tribute to Mrs. Meyer.

For the Advancement of the Torah

The beauty of holiness was manifest in every phase of our most successful Torah Luncheon on March 16th, from the picture of the charm of the true Jewish woman of valor created by our very pretty Chairman, Mrs. William Sauler, wife of our distinguished Cantor, who helped to design each table; to the glorious Torah crown set in a bower of yellow magnolias at the dais table. Quoting a rabbinic legend in which God instructed Moses, when giving the Torah to the Jews to give it first to the women, our chairman expressed her thanks to all of the women who had rallied to the cause of the Torah, citing for particular praise her two co-chairmen, Mrs. Harry Kurtzman and Mrs. Leonard H. Sonnenberg, and our indefatigable President, Mrs. Schaeffer. In a most eloquent address, our guest speaker, our own Dr. Benjamin Kreitman, cited instances of extreme sacrifices on behalf of Torah. "The secret of our existence," said he, "lies in the fact that we chose God's wisdom and have cherished His word, therefore we have been rewarded with the riches of spirit." An inspiring play, "The Escapist Jewess," presented by our Sisterhood Players, a delightful medley of international folk songs rendered by Mascha Benya, noted concert singer, and the announcement of the winner of Sisterhood's Annual Essay Contest on Torah added further stimulation to the occasion. The luncheon, delectable and attractively served, was prepared by a corps of our own members. For your personal interest and for taking the job seriously, for your dedicated efforts toward the advancement of Torah, dear Edith, *Todah Rabah* and a *Yasher Koach*.

Jewish Day for the Blind

Make a date and bring your friends on Thursday, May 12, to the Hotel St. George where you can enjoy a luncheon, tea or supper, and purchase goods manufactured by the blind. Our own Chairman, Sadie Kurtzman, is in charge of sales. Make your purchases through her. Call SL 6-1796.

Center Academy Anniversary

Our Sisterhood salutes and congratulates the Center Academy of our Center on its achievement of twenty-five years of progressive and integrated education, as the pioneer and example to the rest of the nation that secular and non-secular studies can be taught co-existently. More than 300 of your graduates, many of whom have made names for themselves in cultural, economic and communal fields, attest to the value and importance of a school like the Center Academy, founded and nurtured in great measure by our own Dr. Levinthal. It is, therefore, with great pride that we applaud you on your Silver Jubilee, and hope that you will continue to make contributions to progressive and educational accomplishment for many, many years to come. *Mazel Tov!*

Testimonial to Mrs. Frank Schaeffer

In tribute to the inspiring record of four years of indefatigable service of Mrs. Frank Schaeffer as President of our Sisterhood, an impressive program has been planned for the evening of Wednesday, May 18, on the occasion of her retirement from office. Make your reservations for the "Bea Schaeffer" night for yourself, your husband and your friends, and do honor to one who has honored our community. Gala evening and colation, \$1.50 per person.

Sisterhood Late Friday Services

The Sabbath, in the hands of our women, is truly a "way of life in the presence of holiness." On Friday evening, March 11th, with Mrs. M. Robert Epstein as Moderator, three of our members delivered most erudite papers on a symposium on "The Three Pillars of Judaism," Mrs. E. Baker on "Torah," Mrs. Charles Berlowitz on "Avodah" and Mrs. Irving Horowitz on "Gemiluth Hasadim." Prayers were read by the Mesdames Harry A. Freedman, Joseph Langer, Benjamin Markowe. An *Oneg Shabbat* followed.

SISTERHOOD TORAH FUND LUNCHEON



The following were among those attending the Sisterhood Torah Luncheon March 16: Mr. Harold W. Hammer, Mrs. Peggy Sonnenberg, Mrs. Helen Fried, Pres. Brooklyn Branch, Women's League; Rabbi Benjamin Kreitman, Mrs. Edythe Sauler, Chairman; Mrs. Beatrice Schaeffer, Pres.; Mrs. Sadie Kurtzman, Mrs. Molly Markowe, Cantor William Sauler.

Physical Training Department

Our Physical Training Chairman, Mrs. Milton Schiff, urges the women to avail themselves of the pleasures and the advantages of our magnificent physical training facilities—our swimming pool, our gymnasium and our health apparatus, all free, several hours each day, and Tuesday evenings. Life-guard in attendance at all times. Make it a habit and improve your general well-being.

Women in the News

Congratulations to our own Sadie Kurtzman, who has been appointed Advance Sales Chairman for Brooklyn Jewish Day for the Blind.

Nominating Committee

Under the chairmanship of Mrs. Isador Lowenfeld, the nominating committee reports that a slate of officers and a complete Executive Board has been completed and will be presented to the membership for election at the April meeting.

Calendar of Events

Wed., May 4—UJA Luncheon for donors of \$25 and over at the home of Mrs. Alexander Dolowitz, 1800 Avenue L. Guest of honor, Mrs. Lawrence Meyer.

Mon., May 9—1:00 P.M. Executive Board Meeting.

Thurs., May 12—Jewish Day for the Blind, Hotel St. George, Brooklyn.

Wed., May 18—*The Night* that is different from all other nights—Mrs. Frank Schaeffer will be honored at a Testimonial Reception, on the occasion of her retirement as President of Sisterhood. Center members and friends make your reservation *early*. \$3.00 per couple or \$1.50 per person.

Wed., June 1—Closing meeting of the season. *Installation of Officers*. Fine program being arranged.

Thurs., June 9—Closing Executive Board Luncheon.

THE JUNIOR LEAGUE

THE past month was an eventful one for our Junior League. On March 31st, a hilarious Passover program was presented, based on an original script and an original idea.

On Saturday morning, April 9, at the Sabbath-Passover Services, the Junior League presented a symposium on the subject: "The Tercentenary—Retrospect and Prospect."

That same evening, the annual Matzoh Ball Dance, sponsored by the Junior League, was held. A large attendance was recorded, and the proceeds went into the charity fund of the Department of Youth Activities.

As the weather improves, the program of the Junior League will be gradually shifted to outdoor events, with trips, picnics and similar activities.

RABBINIC JUDICIARY IN ISRAEL

(Continued from page 14)

above the law. It was explained that the omission occurred also in the oath of loyalty made by Knesset members, since, like the *dayan*, he was not bound, more than any other citizen, to observe the laws of the state. If a *dayan* broke the law he would be liable to prosecution just as any other citizen would be. His particular function was to administer Torah law within the limits of the jurisdiction set by the state. A Minister or secular judge pledge themselves to be loyal to "the state and its laws" because the particular function of their office charge them with implementing the laws promulgated by the state.

The Israel Rabbi thus has now two distinctly separate careers open to him, that of Rabbi of a community attending to their spiritual needs, or a member of the Rabbinic judiciary. The scope of this work can be gauged from the fact that nearly 12,000 cases were filed at Rabbinic courts in 1953. The Law of *dayanim* is identical, in its financial and professional provisions, with the law for secular judges, and only diverges from it in deference to the special demands of Torah law. There are 17 regional religious courts in the main cities of Israel

manned by 51 judges, and the Supreme Court of Appeal in Jerusalem composed of four judges. In no other state institution are the varied communities of Israel, the Oriental and European, so fairly represented as on Israel's Rabbinic judiciary. With its faithful preservation of ancient tradition in adhering strictly to Rabbinic law and its elastic adaptability to modern conditions within that framework — protecting the wife from polygamy, and the primitive cruelty of husbands from backward countries, invalidating child marriages, determining custody of children purely on the basis of considerations of the child's welfare, it constitutes an ideal instrument for bridging the old and the new, enjoying the natural respect of those loyal to Jewish tradition and gaining the understanding of those who, for the first time, have been brought face to face with the workings of the ancient legal system of their people — "for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes and say, Surely this great nation is a wise and understanding people." (Deuteronomy IV, 6.)

THE GOLD WATCH

(Continued from page 11)

with that *kaddish*, won't you? Last time I got all mixed up."

"Sure," Reb Usher answered. "Sure."

Hannah Silver was waiting up for her husband. She was sitting at the kitchen table reading the newspaper when Usher tiptoed in. "Nu, Usher, you was elected president, maybe?"

He said nothing. There was a disturbed silence and Hannah asked, "Usher, you want some tea?"

"No, Channah. I'll just go to sleep. I'm a little tired."

Hannah Silver felt that something was wrong. "Do you feel alright, Usher? Tell me is there anything the matter?"

"I'm alright, Channah, just a little bit tired." Usher walked towards the bedroom.

"Alright, but first open the box."

Reb Usher turned around. "What box?"

Hannah smiled. "The one the man brought about three hours ago, while you were at the meeting." She handed him a small package. He opened it. He first saw a note:

"To Reb Usher:

Our Gratitude Knows No Hours;

Our Gratefulness, No Time.

From Congregation Ahavath Israel."

Hannah took out a watch from the box and beamed. "Good, good," she said, "now you will always know what time it is. And you won't blame me for coming late to the *minyón*."

"No," Reb Usher said quietly, "I won't blame you any more."

A Controversial Study of Israeli Industry

ONE of the most interesting and important studies on Israel will be issued by the Stanford Research Institute which is affiliated with Stanford University. The study was conducted by a team of four industrial experts from this Institute at the invitation of the U. S. Operations Mission. It was sponsored by both the American and the Israel Governments, and its results will probably lay down the guiding line for Israel's future industrial development. The purpose of the study was to establish which of the many industries in Israel are actually beneficial for the economy of the country, and which are merely a waste of time, resources and foreign currency.

The four American experts had to survey a huge number of the more than 20,000 industrial establishments in Israel for their potential. And their findings—already known to the Israel Government, although not published yet are having repercussions in Israel economic circles.

The study seems to indicate that the best hope for Israel lies in agriculture and in the industrial use of agricultural products. It sees no future in an integrated steel industry, the beginnings of which have been started by Israel. It also warns against hasty investment in cotton production until it is certain that Israel can produce at world prices. Israel is now just beginning to develop cotton fields for local production and for possible export.

On the whole, the Stanford experts discourage the development of industries requiring imported raw materials and using local labor to secure dollars through re-export of the finished product. "This game," the Stanford preliminary report says, "can be played by any country in the world, and the winners will be those with advantages of location, cheap labor and superior management, all of which Israel lacks."

—BORIS SMOLAR.

GIVE TO
U. J. A.

A TIME FOR A JEWISH RENAISSANCE IN AMERICA

(Continued from page 4)

our country which calls for immediate remedy.

The prevailing impression that one gets as he observes the Jews in the grass roots sections of our country is that the Jews want to be Jews and to remain Jews. They lack, however, an adequate philosophy of what a Jewish life means and what it demands of them. And they seek such a philosophy. Maurice Samuel, the brilliant author and thinker, put it clearly in a recent article in which he described the change in the attitude of the audiences he addresses. Years ago, he tells us, the usual question hurled at him during the discussion period was "Why should I remain a Jew?" Today, he tells us, the question is, "How can I be a Jew?" This answer they still seek, and it will have to be formulated—clearly and quickly—if we are to satisfy the longing that now fills the heart of the average Jew throughout the country. The Rabbis of these communities—in most cases—are trying to grapple with this problem. But it is a task for united thinking and planning on the part of both our spiritual and lay leadership.

It is interesting to observe, too, how Jewish religious practice is evolving in these communities far removed from New York. In most of the cities worshippers ride to the synagogue for the Sabbath services. In fact, some of the new synagogues provide large parking spaces for the automobiles. I was careful to inquire if the worshippers ride to the synagogue also on the High Holy Days, and the answer was in the affirmative. I asked if any of the older people express objection to this practice, and the answer was no! It has become an accepted practice. The reason is easily explained. The congregants live in all parts of the city, some very far from the synagogue, and they feel that attendance at a religious service is so important that if riding is the only way to get to the service it is not only necessary but justifiable.

The strange thing to note is that I learned that even in some of the orthodox congregations where the problem is the same many of the worshippers also ride to the synagogue though here there

is no thought of giving official sanction to the practice by establishing parking facilities near the synagogue. So, too, one finds that in most of the orthodox synagogues, where there are English-speaking Rabbis, they have late Friday evening services, at which—strange to say—men and women sit together. It seems that all the warnings and protests of the various orthodox Rabbinic Associations and the blistering articles in the Yiddish press against mixed pews are only for the consumption of New York Jews. They fall on deaf ears in the distant communities. There they are establishing their own *Minhag America*—an American orientated way of Jewish religious life.

There are, of course, many other observations to record, which I shall have to leave for another occasion. Of one thing we may be certain, leaders of Jewish life dare not confine their thinking and their judgments on what they see in New York alone; they must begin to reckon with what is going on in the wide spaces of the entire country. There Jewish life is evolving. Where that

process of evolution will lead to will depend in large measure upon the guidance and intelligent direction they will receive from our leaders and from those national religious bodies that are keenly aware of what is going on and understand the problems that concern these Jews. The great desire of these people now is to be Jews and to have their children remain Jews.

The one conclusion which any one who is privileged to observe Jewish life in these far-flung cities in America must come is that there is now the opportunity to bring about a renaissance of Jewish spiritual and cultural life if we plan and work for this goal. The spark has been kindled in the Jewish heart; it is for us—for those who really are interested in the future of American Jewish life—to feed that spark so that it may become a flame of devotion to warm the Jew's heart, to illumine his mind and to inspire him to dedicate his life to the service of his faith, his people and his God.

Israel H. Peruthal

ADDITIONS TO CENTER LIBRARY

The following books were added to our library for circulation:

King—Young King David—Juvenile
Long—Queen Esther—Juvenile
Millikin—Jeremiah—Juvenile

Mankowitz—A Kid for Two Farthing
—Juvenile

Livingston—The Coast of the Earth

Abrahams—The Commodore

Freedman—The Spark and the Exodus

Sperber—Journey Without End

Orlinsky—Ancient Israel

Namiat — Solution of Present Day Problems

Kaufman — The Biblical Account of the Conquest of Palestine

Hoffman — Sefer Va Yikrah (Part 2 Hebrew)

Auerbach—Amudei Hamachavah Ha Yisroelith (Hebrew)

Steinman — Sefer B'er Ha Chasiduth (Hebrew)

Israel and Peace

(Continued from page 5)

Arabs on Arab land which is available to an extent far beyond the need. The generosity of Jews the world over may be depended upon to be as ready a source of funds for this purpose as it has been in every other aspect of Israeli requirements. To this can be added the great pool of intellect and knowledge in the matter of techniques to facilitate the resettlement in the speediest and most beneficial fashion.

A peace between Israel and the Arab nations, we submit, is the touchstone of United Nations' usefulness in this situation, if its authority and prestige is to be maintained. The busyness of its councils should be openly devoted to this purpose rather than to the dreary, repetitious and seemingly endless series of condemnations which help no one and merely exacerbate the problem.

The Security Council Considers the "Palestine" Question

(Continued from page 13)

mittee, which would have to decide the question of principle, namely whether the Chairman of the Mixed Armistice Commission had had the right to blame Egypt when it had not as yet been established that the two men involved in the Patish incident had actually come from Gaza. The MAC decision on Patish, therefore, was not yet final, he pointed out.

Egypt, said Mr. Loutfi, could in turn submit to the Security Council a series of cases still pending before the MAC. He cited a number of such incidents, concerning which Egypt had lodged complaints with the MAC. [These incidents were the same as those enumerated in Israel's complaint to the Security Council (Document S/3385).]

He recalled Egypt's proposal that UN observers patrol the border so as to be able, in case of an incident, to determine who had fired the first shot.

Regarding the Nahal Oz incident on 3 April, Mr. Loutfi maintained that what had really occurred was the contrary to what Israel had alleged. An "act of war," he charged, had been committed in this case by Israel and he read to the Security Council the Egyptian version of the incident contained in his communication to the Council (Document S/3386).

The Mixed Armistice Commission, Mr. Loutfi noted, was meeting today at Egypt's request to consider this incident

and therefore he would not say any more of this case at present.

The attack on Gaza on 28 February had created a state of tension, said the representative of Egypt, which should not be underestimated. By its "bellicose" attitude Israel had provoked great tension and anxiety among the refugees concentrated in the Gaza Strip.

"Our relations with Israel remain governed by the Armistice Agreement. We will continue to abide by this Agreement," Mr. Loutfi concluded.

The President said the representative of Israel had asked for the floor "to make certain corrections."

Mr. Eban (Israel) said he had referred in his statement to resolutions adopted by the Mixed Armistice Commission at emergency meetings. Other Israeli complaints were before the Mixed Armistice Commission for handling at regular meetings.

The representative of Israel said the Council had now heard statements by both sides relating to the events on the border in the month of March. He wanted to draw the Council's attention to the "substantive difference" between what each had said: the charges of Egypt had not been supported on one occasion by the MAC, while Israel's charges had been supported by the MAC on six occasions.

Sir Pierson Dixon (United Kingdom)

recalled the two unanimous resolutions passed by the Council last week. The second of the resolutions asked General Burns to pursue his talks with Egypt and Israel on the practical suggestions he had made to improve the security situation. Since then several "unhappy incidents," involving acts of violence and further bloodshed, had occurred. There was "almost complete discrepancy" as to who was responsible for these incidents. The findings of the MAC should throw light on this. He, therefore, proposed that the Security Council now adjourn and meet again when the findings of the MAC were available. He addressed "a most earnest appeal" to Egypt and Israel to use the greatest restraint so that this short interval would not be marred by new acts of violence which could only make General Burns' task even more difficult.

The President said the Council would so decide, since there were no objections or observations. The Council would now adjourn, pending the report of the Mixed Armistice Commission, he declared.

The meeting ended at 11:45 a.m.

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